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SEPT.-OCT., 1913.

EVANGELICAL CHRISTENDOM

3D.

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organization).

Founded in 1846. Incorporated 1912. It exists to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ. As a result of this union the Alliance is active in the cause of Religious Liberty; the Relief of Persecuted Christians; the Promotion of United Prayer; the Maintenance of Protestant and Evangelical Truth; and various enterprises of direct Gospel Work, &c., &c.

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PRICE THREE PENCE

World's Evangelical Alliance

(BRITISH ORGANISATION),

19, RUSSELL SQUARE, LONDON, W.C.

THE WORLD'S EVANGELICAL ALLIANCE is an International and Interdenominational Society whose Membership is open to Christians of British and Foreign Nations. The precept, "Ye are all one in Christ Jesus," emphasises the spirit in which the Alliance carries on its work in the interests of Christian Union and Co-operation throughout its home and foreign branches. It is not a party or political organisation.

The Alliance appeals to Christians of all Churches loyal to the Bible and the principles of the Reformation. It affords a common platform on which Churchmen and Nonconformists and Christians generally can and do meet and co-operate for the glory of God and the good of men.

THE WORLD'S EVANGELICAL ALLIANCE has for sixty-seven years in succession organised the annual Universal Week of Prayer (held during the first complete week of each new year), and the topics for prayer, annually translated into foreign languages and dialects, guide the devotions of all Nations.

The programme of practical Alliance work is Devotional, Missionary, Evangelistic, and Social.

New supporters are urgently needed and Membership is a matter of first importance. The Council therefore appeal to those of all ages who desire to associate with others to promote practical Christian Union and Co-operation either to join as subscribing Members of the Alliance or otherwise to assist its funds by donations.

Contributions will be gratefully received, and forms of Application for Membership and all information will gladly be supplied by

HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION),

19, RUSSELL SQUARE, LONDON, W.C.

Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1913.

Developing the World's Evangelical Alliance.

CHRISTIAN people in all parts of the world and in different sections of the Church of Christ recognise in the World's Evangelical Alliance the Society to which, as a primary object, has been given the high privilege of calling the Lord's people in all the world to the Throne of Grace once a year. This Universal Week of Prayer has grown to be co-extensive with the Christian world, and if the Alliance had nothing else on its programme of practical work, it might find sufficient justification for its existence in this glorious object and purpose.

Since it has already so large a foothold in the sphere of prayer, the Alliance might endeavour, more largely and insistently, to summon Christians to the fruitful ministry of Intercession; having done so much in this direction, we should endeavour to advance along the same line. The Week of Prayer at the beginning of the year, blessed though it is, is not enough, and we have to remember that in some parts of the world, as in Australasia, for various reasons, it is difficult even for those who are keen on the matter to meet with their fellow-Christians at the beginning of the year. These considerations prompt me to suggest that perhaps the Alliance, after discussion with its constituents over the world, might see the desirability of a mid-year Call to Prayer in addition to the time-honoured Week of Prayer, perhaps at Whitsuntide, the Season when already emphasis is laid upon the Person and work of the Holy Spirit through Whom alone true prayer can be offered to God or Christian Unity be realised. We are discovering by the small results of our elaborate organisations how much we are dependent upon the working of God's Spirit, whether He deign to use our machinery or to dispense with it. It may be that the time is ripe for an additional union in Intercession under the auspices of the Alliance, and there is reason to hope that such a suggestion, if made by the Council, would gain favour with many in all parts of the world who find the increasing difficulties of the time drawing them back on God.

We must not, however, be content with prayer. More is required of us. We should surely be Evangelistic as well as Evangelical; foremost in upholding as well as in devising efforts to reach the people with the Gospel; ready to recognise or to supply the Evangelical note in religious movements and in social efforts for the welfare of the people; alert to seize every opportunity of initiating or encouraging united Evangelistic effort, as, for instance, the brave attempt being made by Mr. W. R. Lane, in conjunction with all the Churches, to Evangelise one great district of London. My ambition would be that such united Evangelistic movements should

Photo by Reginald Haines.

REV. W. Y. FULLERTON.
Home Secretary Baptist Missionary Society, and Member of the Executive Council, World's Evangelical Alliance (British Organisation).

turn naturally to the World's Evangelical Alliance for support.

But more. To the spread of the Evangelical Faith we owe the liberty of our land, the beauty of our home-life, the rest of our Sabbath. There is a deliberate attempt being made to-day to introduce the pagan thought which will spoil us of our heritage. I would suggest to the World's Evangelical Alliance whether it could not in some matured way rally the Evangelical forces in defence of the sanctity of the Sabbath, of the sacredness of the home, and of the Evangelical liberty of the people in the enthronement of Jesus Christ as Lord amid the fierce conflicts of the time between nation and nation, between employer and employed, between party and party. A great work here awaits the doing, and I know no organisation to hand more fitted to do it than the World's Evangelical Alliance.

Still beyond, there rise the hopes that are being cherished by not a few, especially in the East of Europe, that the year 1915, when there will come the 400th anniversary of John Huss, may witness a great adhesion to the Evangelical Faith and a great enlargement of the Evangelical forces. Perhaps in the land of Huss itself will arise an Apostle of the New Times; perhaps the aspiration of the people for a hastened and tribal exodus from the Church of Rome may find fulfilment; perhaps the set time may have come and we may but have to stand still and see the salvation of God? But whether now or afterwards, the World's Evangelical Alliance should be so strong, so unanimous, and so alert, that it should be prepared to welcome the day of God's visitation, and seeing it afar off, be ready for it when it shall come.

W. Y. FULLERTON.

A Prayer for Unity.

O LORD JESUS CHRIST, *look with pity, we beseech Thee, upon Thy Church, weakened and hindered by differences and divisions; bless the efforts of the World's Evangelical Alliance and all agencies seeking to bring together in the Unity of the Spirit all who confess faith in Thee. Pour out Thy Holy Spirit upon all engaged in Home or Foreign Mission work, who seek Thy glory and the coming of the Kingdom of God. Unite us all in Thee, as Thou art with the Father and the Holy Spirit, one God, world without end. Amen.*

Special Prayer for Ireland.

AT the suggestion of the Council of the Evangelical Alliance, Monday, March 31st, 1873, was set apart for special prayer for Ireland, and it is recorded that on that day meetings were held throughout the United Kingdom, in the Colonies, and in the United States of America. This movement resulted in the appointment of an annual Day of Prayer for Ireland, which is arranged during March of each year by the Council of the Irish Branch. In 1873 Miss Frances Ridley Havergal composed a special hymn for the occasion, which, in view of the present need for private and public prayer on behalf of Ireland, we are glad to re-print.

"The isles shall wait upon Me, and on Mine arm shall they trust."—Isa. li. 5.

Father, we would plead Thy promise, bending at Thy glorious throne,
That the isles shall wait upon Thee, trusting in Thine arm alone!
One bright isle we bring before Thee, while in faith Thy children pray
For a full and mighty blessing, with united voice to-day.

Gracious Saviour, look in mercy on this island of the West,
Win the wandering and the weary with Thy pardon and Thy rest.
As the only Friend and Saviour, let Thy blessed name be owned,
Who hast shed Thy blood most precious and forever hast atoned.

Blessed Spirit, lift Thy standard, pour Thy grace, and shed Thy light!
Lift the veil and loose the fetter, come with new and quickening might;
Make the desert places blossom, shower Thy seven-fold gifts abroad,
Make Thy servants wise and steadfast, valiant for the truth of God.

Triune God of grace and glory, be the isle for which we plead
Shielded, succoured with Thy blessing, strong in every hour of need;
Flooded with Thy truth and glory (glowing sunlight from above),
And encompassed with the ocean of Thine everlasting love.

Oh, surround Thy throne of power with Thine emerald bow of peace;
Bid the wailing and the warring and the wild confusion cease.
Thou remainest King for ever, Thou shalt reign, and earth adore!
Thine the kingdom, Thine the power, Thine the glory evermore.

FRANCES RIDLEY HAVERGAL.

Notes.

A Royal Gift.—Members of the British Organisation of the World's Evangelical Alliance, and the friends of Christian Union generally, will be glad to learn that H.I.M. the German Emperor has been graciously pleased to honour the British Organisation of the Alliance by presenting a personally signed and framed portrait for the new Alliance House, No. 19, Russell Square, London. The portrait, which is a copy of the painting by Prof. Lasslo, presents His Majesty in the uniform of the Body Guard. It has been placed in a commanding position in the drawing rooms of the new Alliance House; the walls of which will, it is hoped, receive the portraits of others who sympathise with the World's Evangelical Alliance in its mission to promote International Christian Union and Co-operation. Elsewhere (see page 161) we give a reproduction of the presentation portrait, together with the letter of acknowledgment and thanks which the Council have forwarded to H.I.M. the German Emperor.

A Member's Appeal.—On page 165 we insert an unexpected and sympathetic letter received from "A Country Member," who expresses in frank terms his personal feelings on matters relating to the development of the membership and work of the British Organisation. Our sympathies do not generally favour anonymous correspondence, but the writer of the letter referred to, while desiring to use a *nom de plume*, has enclosed his card, revealing the name of one whose whole-hearted sympathies are with the Council, as also the principles and work of the World's Evangelical Alliance and the cause of Christian Union generally. Hence we have inserted a letter which might otherwise have been withheld.

We are grateful for the encouraging note which the writer sounds in regard to the measure of progress attained, and for his personal affirmation of the great principles upon which the Alliance is based. These facts lend weight to his arguments and appeal. It will be a pleasure to receive from other members of the British Organisation any suggestions or personal opinions concerning the letter referred to.

The Week of Prayer.—With this issue of "EVANGELICAL CHRISTENDOM" we present to our readers the official Letter of Invitation and the Topics for Prayer for

Photo by *H. M. Gooch.*

THE ENGLISH CHURCH—AROLLA.

Reunion is an accomplished fact in the high mountain resorts of Switzerland. The little English Churches, often picturesquely situated, are the rendezvous of all sorts and conditions of Christians, whose one desire amid the inspiring surroundings is to "worship the Lord in the beauty of holiness."

A ROYAL GIFT.

WORLD'S EVANGELICAL ALLIANCE
(BRITISH ORGANISATION).
19, RUSSELL SQUARE, LONDON, W.C.

7th October, 1913.

TO HIS IMPERIAL MAJESTY
THE GERMAN EMPEROR,
BERLIN.

The humble address of the Council of the
World's Evangelical Alliance (British Organisation).

May it please Your Majesty,

The Council of the British Organisation of the World's Evangelical Alliance desire me to convey to Your Majesty this expression of their profound thanks for the honour graciously conferred upon the Alliance in the presentation by Your Majesty of the personally signed and framed portrait for the new home of the British Organisation.

The Evangelical Alliance was formed in London on August 19th, 1846, to promote, among other beneficent objects, goodwill, fellowship, and co-operation among Christians of all nations holding the fundamental doctrines of Christianity and of our common Evangelical Faith. Since that time the motto of the Alliance, "Unum Corpus Sumus in Christo," has been carried into all parts of the civilised world, till now there are Branches or representatives of the Society in almost every land. In no part of the world has the cause of the Alliance been more heartily taken up than in the German Empire, and we trust and believe that the result of this gracious act on the part of Your Majesty will be the means of promoting closer unity and Christian intercourse between the Churches and Christians of Germany and Great Britain, and the furtherance of the Gospel of our Lord Jesus Christ.

We thank God for Your Majesty's interest in this our Evangelical enterprise. We humbly beg to assure Your Majesty that the honour graciously conferred will be appreciated by British Christians generally, and we shall not cease to pray that God may bless Your Majesty's life and Your Majesty's reign for the furtherance of His own gracious purposes, and for the maintenance in Europe of the principles of Christian Truth and Religious Liberty.

Signed on behalf of the British Council,

KINNAIRD,
Chairman.

H.I.M. THE EMPEROR WILLIAM II. (KING OF PRUSSIA).

Portrait personally signed and presented by His Majesty to the British Organisation of the World's Evangelical Alliance. 1913.

the Universal Week of Prayer, 1914. As the Week of Prayer is always held during the first *complete* week of each new year, the date of the next observance will be Sunday, January 4th, to Saturday, January 10th, inclusive. Seldom, if ever, has this time-honoured Call to Prayer gone forth at so troublous or perilous a time as the present. This, surely, is true as regards our own country and the world generally? In view of the urgency of the Call to Prayer and Intercession, the Council have taken steps greatly to enlarge the home appeal for local help in organising meetings, and we trust there will be an unusual response. On another page we give some "Hints on Local Arrangements." A special letter is also about to be sent to some thousands of the Clergy and Ministers of the Established and Free Churches asking their interest in the organisation of local meetings during the Week of Prayer. We are divided to-day on many points which we consider of importance, but even the sharpest lines of division are less vital than the great fact that we all share the same spiritual life and rely on the same Divine power to overcome evil and to spread the knowledge of the Truth? The serious times in which we are living and the many common problems we have to face and solve at home and abroad call for this Week of united Prayer with more urgency than perhaps has ever attached to any observance of the past. It is pleasing to know that the response from foreign countries is likely to be unprecedented. This is due to the personal interest of friends abroad in securing the translation of the Letter of Invitation and the Topics for Prayer into new languages and dialects. Notable among such translations is Arabic, kindly arranged for by our friend Dr. Hoskins, of Beyrout, and serving, in addition to the Christian forces in Syria, the Arabic-speaking population of Egypt and parts adjacent. The Programme has again been translated into Luganda. The Yoruba-speaking districts of Africa are also receiving the Programme for the first time in that language; and besides making grants for these and other translations, the Council have gladly responded to the appeal of the Hankow R.T.S. for an additional grant to meet the extra cost involved in printing the Chinese translation of the Programme in Wenli as well as Mandarin, which will greatly extend the observance of the Week of Prayer among China's millions. While these and other evidences of increased interest abroad can be referred to with thankfulness, there is much to be desired in regard to the observance of the Week of Prayer at home. We are not overlooking special difficulties which threaten at the present time the manifestation of Christian unity which the observance of the Week of Prayer usually secures; but above these difficulties the need for prayer is so urgent that we again express the earnest hope that there will be those in all parts ready and willing to act in accordance with the hints and suggestions to which reference has already been made (see page 195), so that during the first week of 1914 Prayer and Intercession may rise from a multitude of hearts.

The Continuation Committee and S. America.—Dr. Campbell Morgan, in his address at the Annual Meeting of the World's Evangelical Alliance, severely criticised the Continuation Committee of the Edinburgh Missionary Conference in declining to receive the testimony of missionaries of the Evangelical Union of South America unless labouring with the Indians who have never been Christianised. Under "Notes" in our May-June issue (which contained an authorised report of Dr. Campbell Morgan's address) we drew special attention to this criticism, and added, "those who are well informed as to the character and influence of the Roman Catholic Church in South America will surely be more than grieved if it is true that a certain school is succeeding in leading the Continuation Committee of the World Missionary Conference to the view that in countries where Roman Catholic Missions exist Protestant Missions ought not to enter." We have received a letter from Sir A. H. L. Fraser, a member of the Continuation Committee, and one of our honoured Vice-Presidents, entering somewhat fully into the subject of Dr. Campbell Morgan's criticism, mentioning in the course of his letter that "your deduction that the Continuation Committee is being misled into holding 'that in countries where Roman Catholic Missions exist Protestant Missions ought not to enter' is absolutely without foundation." It is a pleasure to us to publish this assurance on the high authority of

Sir Andrew Fraser. We are thankful that the Continuation Committee disowns any sympathy with the exclusion of Protestant Missionaries from Roman Catholic countries. The subject of Dr. Campbell Morgan's criticism, however—the attitude of the Continuation Committee of the World Missionary Conference towards countries in which Roman Catholic Missions exist—is one which has been, and is still, the cause of grief and complaint on the part of many who consider that Roman Catholic countries were excluded from the purview of the World Missionary Conference in the interests of a false comprehension, and that this unwise step was taken in deference to the wishes and support of certain influential dignitaries whose presence and influence would have been lost if another course had been pursued. South America (to quote one field seriously affected by the action of the Continuation Committee) is in no sense a Christian land, and to treat it as such because there are those of influence in our land who do not care to do anything to emphasize the difference between Romanism and Protestantism is to be untrue to the Missionary Commission. Moreover, no World Missionary Conference, or its Continuation Committee, ought to shut out *any* land that needs the Gospel of Christ, whether South America, Spain, or other Latin countries. To do so is, in the opinion of many, to prove false to the Lord Himself, and to minister to a false comprehension, which is unscriptural and unwise.

A New Alliance Hymn Book.—For some time a special Sub-committee of the Council has been revising the existing Alliance Hymn Book so as to enlarge its contents, and collate a selection of hymns suitable for use during the Universal Week of Prayer and on special occasions. The report of the Sub-committee has been adopted by the Council, and the New Alliance Hymn Book is now in the press. It is actively being pressed to completion so that all orders received may be filled before the Week of Prayer. The new Hymn Book is printed in larger type, on better paper, and in a new and more convenient size. It will be sold at the price of 1d., and we believe that when the selection of hymns is examined it will be found to be one suitable for use in many directions. At present no Tune book is being provided, but if the demand for the words only edition is sufficiently great this desirable addition can be considered.

A Call to Action.—Our contemporary *The Christian* inserted in its issue for September 18th "A Call to Action," in which the Editor drew attention to present-day assaults upon Christian essentials, especially the Authority of the Scriptures, and the infallibility of the utterances and teachings of our Lord Himself. We quote one paragraph from the article referred to:—

"These facts are a trumpet-call to all those who love our Saviour and the Bible to combine—regardless of denominational differences—for the upholding of the Faith, and for the resistance of all such insidious errors. Let those in any congregation whose souls are stirred in this direction refuse to be muzzled or to retreat, but make their voices and influence felt, contending earnestly for the faith once for all delivered to the saints. Staunch and loyal groups of such believers in every Church could do much to stem the tide of refined unbelief which is sweeping so many of the rising generation from their spiritual anchorage; and it would help to set their feet upon the Rock and to establish their goings."

In the belief that this "trumpet-call" to action was intended to be practical, calculated to aid the World's Evangelical Alliance in its special mission to contend earnestly for the Faith once delivered to the saints, the General Secretary prepared and forwarded the following letter:—

To the Editor, "The Christian,"
12, Paternoster Buildings, E.C.

SIR,

A CALL TO ACTION.

All readers of *The Christian* will have felt glad and thankful for your words hereon in the last issue. These are indeed "perilous times," and the grounds for the Call yon issue are undoubted and urgent.

Travelling about from place to place, even in Continental centres, one finds numerous Christians unwilling to leave their Churches (and I am glad you do not suggest their doing so), and yet deploring the prevalent declension from the Faith of the Gospel on the one hand, and the weakening of moral and spiritual character on the other. Such have stated their longing for the encouragement to steadfastness and effort which conference and fellowship with earnest Christians of other

Churches and countries would afford, and it is our duty to help them.

The need of being definite and practical when such issues arise is great, and I write on behalf of my Council heartily to invite all who, to quote your words, "love our Saviour and Bible" and desire "to combine—regardless of denominational differences—for the upholding of the Faith," &c., to the world-fellowship represented by the membership of the World's Evangelical Alliance, in which, as you, being a Member of the Council, are aware, there is no compromise of belief as regards the Person and work of our Lord Jesus Christ.

May I remind your readers of the simple and yet sound formula recently adopted by the comprehensive Council of the Alliance as the basis of world-membership:—

"All are welcomed as Members of the World's Evangelical Alliance (British Organisation), who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God—the Father, the Son, the Lord Jesus Christ our God and Saviour, who died for our sins and rose again; and the Holy Spirit, by whom they desire to have fellowship with all who form the One Body of Christ."

This is a statement which any true and earnest Christian can accept, and as membership is of first importance in the Alliance, it will be a pleasure to hear from those in every part, who, realising the urgency of your "Call to Action," are willing and ready to join the Alliance, and especially from any qualified to assist in forming local Branches (where such do not exist), through which its important Devotional, Missionary, and Evangelistic work can be furthered.

Yours very faithfully,

HENRY MARTYN GOOCH,
General Secretary.

19, Russell Square,
London, W.C.

As this letter has not appeared in the columns of our contemporary, we insert it in the pages of EVANGELICAL CHRISTENDOM. It will serve to manifest the vigilance of the World's Evangelical Alliance, and to reaffirm its desire and readiness to be of service in any and every direction as opportunity arises.

Our Empty Churches.—Cardinal Bourne, at the Roman Catholic Congress at Plymouth, referred at length to our empty Churches and the spread of religious indifference. He attributed the falling off to the absence of an authoritative voice in Protestantism and the acceptance of the Bible as the sole rule of faith. If we had the certainty afforded by the Papacy and had the voice of tradition behind our preachers all would be well. Two wrongs do not make a right, and a *tu quoque* argument is seldom convincing. We, however, are tempted to ask the Cardinal whether the religious condition of England is not better than that of the Latin nations in their homes and in South America? He would have to reply in the affirmative, and admit that Roman Catholicism in those lands awakens a passionate hostility unknown in England, and has led to an indifferentism that is paralysing. The age is undoubtedly indifferent. Many causes co-operate to this end. We find among them the triumph of materialistic conceptions of science and life, the rush and hurry of an age intent on new sensations, and the departure from simple Gospel Truth by the representatives of the Churches. Above all, we believe that the excesses of Higher Criticism have done more than anything else to weaken the belief of many in the Bible. The critics have a heavy burden to bear. They profess to speak in the name of truth, and offer us guesses for certainties—speculation for proof. They shut their eyes to all that is opposed to their conceptions, and wish to deprive the Gospel of the miraculous element. A recent writer well says: "Not only does God respond to man's religion in revelation, but that revelation is made in an immanent activity of God in man and in nature so unique that it must be described by terms inspiration and miracle." Until we believe this our Churches will be empty. We have a supernatural message, authenticated by supernatural revelation and realised by supernatural working in the hearts of Christians.

New Alliance House.—It has been pleasing to welcome many of our foreign friends and representatives at No. 19, Russell Square during the months from June to September. They have come from many countries—France, Spain, Portugal, South America, China, Japan, Finland, Germany, Russia, and other parts. As we go to press a meeting of Members and other friends is assembling in the drawing-rooms to welcome Mr. Adam Podin, from Russia, and to hear an account of his deeply interesting experiences in the prisons of Russia, distributing the Word of Life. It is hoped to announce other meetings from time to time.

Correspondence.

To the Editor of EVANGELICAL CHRISTENDOM.

September 29th, 1913.

Dear Sir,—I write as a member of the World's Evangelical Alliance, one of those who has come into the movement since you took over the Secretariat. In common with many others I have watched with thankfulness and interest its development along sound and wise lines, and yet, I confess, often with deep desire that a still more bold and generous policy were possible. No one is more conscious than I am of the difficulties which might, unfortunately, beset such a policy; while no one is more thankful for the progress already achieved under your guidance.

The Council have simplified the basis of membership, for which we are duly grateful. As it is now, any Christian can sign and adopt it, as Canon Simpson pointed out in his recent sermon. It might fairly be asked, What more then is wanted? If the basis of membership is admittedly all-embracing, what more is required? That something more *is* needed is clear, because although the basis is such as I have described, the Alliance has not so far received that large accession to membership of all sorts and kinds of Christians which such a basis should command.

Why is this? I write as a convinced Churchman, and as such I can and do accept cheerfully and *ex animo* the basis of the Alliance. Further, I concur entirely with its intentions. It does not wish to snap any denominational bond, and while interdenominational, it does not aim at the exchange of pulpits, or seek to promote intercommunion, as if such things were essential to Christian union. It simply and definitely seeks to bring Christian men and women together for conference and such devotion and service as all may engage in with a clear conscience and without the surrender of conviction.

And yet, in spite of all this, the fact remains that to many the Alliance does seem to be exclusive. Is it possible that the powers that be desire to have it so? *Nominally*, as I have pointed out, by its basis any Christian can become a member. Will the Council now go a step further and try to make it *actual* by inviting to its platform men of all denominations and types of churchmanship, provided always and only that they accept the statement regarding the Holy Scriptures and the Persons of the Blessed Trinity as set forth in the declaration attached to the application for membership? If your Council will do this they will have turned what is at present largely a matter of words into a strong living fact.

Now, Sir, I have unburdened my soul. I do not wish to appear over critical or unappreciative. My whole heart responds to the splendid effort which you have made and are making to restore the Alliance to the ideals of its founders, and to make it, for the present in its new home in Russell Square, and later on I trust in its projected larger Christian Union Buildings, a sound and practical representation of that true Christian Unity which should characterise the Body of our Lord. Will the Council rise to its opportunity? Cannot the World's Evangelical Alliance be a roomier body, a bigger thing?

A unique opportunity exists now. Before the Alliance lie wonderful possibilities. Its strength will remain while it strictly safeguards the great foundation truths of the Christian Faith. No one wishes it to depart from this holy and high standard; but let it be remembered, there are diversities of administration, thought, experience, temperament, and for the sake of the cause for which the Alliance stands, and for the sake of Him who is Lord and Master of us all, while it actively "strengthens its stakes," some who watch its progress with prayer and sympathy long to see the Council acting with courage, confidence, faith, and hope, to "lengthen its cords."

I am, yours very faithfully,

A COUNTRY MEMBER.

Evangelical Alliance in Canada.

By the Rt. Rev. Bishop Hassé, D.D.

It has been my privilege to represent the Evangelical Alliance at various gatherings, both at home and abroad, and in all such cases I have been brought into the happiest relationship with brethren of different sections of the one Church which is "the body of Christ" here on earth. The warmth of Christian love and the wealth of kindness that exist among its members are often just waiting for some opportunity of expression such as these occasions afford. It is the same everywhere, and nowhere was it more strikingly in evidence than during my recent brief visit to Canada. Of late we have heard much about the work of the Alliance in the Dominion. The visits of our General Secretary, followed by the tour undertaken by Archdeacon Madden and Dr. Hanson, have brought it vividly before our notice. Then we have had the return visits of such Canadian leaders as Dr. N. W. Hoyles, K.C., and Dr. Hincks, who delivered a memorable address at the great "Ne Temere" meeting in the Central Hall last November; and in this way new and living links have been added to the chain which unites us even across the intervening Atlantic. They account for the kindly welcome and the cordial reception which awaited me in Toronto as the representative of the Executive Council. It was late one evening when I arrived at the Central Station in that city, but there was Mr. Silcox, the genial and energetic Secretary, on the look-out for the stranger. No better guide to the neighbourhood could be imagined than he, nor could the local organisation of the Alliance be in better hands. The date of the Annual Meeting of the Toronto Branch had been altered for this occasion, and, as is often the case, the alteration affected the attendance. The day (May 29th) was an unusual and an unfavourable one: many people were already away for their holidays, the Colleges were closed, and, to crown all, the thought of most of the Churches was given just then to the housing of some thousands of Ministers and delegates who were to meet in Toronto during the following week for a great united Presbyterian Assembly. So there were many things that told against large numbers. Yet, in spite of them all, the meeting was inspiring; it was certainly marked by what in Methodist circles used to be called "a good feeling." Especially gratifying was it to see so many of the Clergy present, and, better still, to know that, as one result of the gathering, some of those who had hitherto stood aloof from the Alliance declared their intention of entering its ranks and of furthering its work.

Dr. Hoyles presided, and both he in his introductory words and the Secretary in his report spoke strongly about the disastrous effects of the "Ne Temere" decree in Canada, and of the determination of the members of the Alliance there to continue the agitation for its repeal and withdrawal. Every reference to this subject stirred the audience deeply, especially the sentence: "In no case will we submit to an ecclesiastical law of an alien Church being allowed to override the civil law of our land." As was only natural, I took up the same point, telling of what we here in the Old Country were doing along the same lines and for the same end; and how we realised that the time was coming when it would be necessary to fight the Reformation battle over again, and earnestly to contend once more for its two great principles, viz., "No Pope between the subject and the Sovereign," and "No priest between the conscience and Christ."

I reminded the audience how great was the need of the Alliance just in these present perilous days, since it was the only organisation that had taken up this matter, and was carrying on a crusade of enlightenment in regard to the effects of the infamous decree, and of opposition to it. And further, how far-reaching was the influence of the Alliance in other directions where religious intolerence prevailed, as, *e.g.*, in the case of Pablo Fernandez, the young Protestant soldier in Spain, whose cause we had championed with such happy results. After having urged the observance of the

annual Week of Prayer, and emphasised the two cardinal planks of the Alliance platform, *i.e.*, Unity, and Liberty in Christ, I was asked by the Chairman to tell something of the history of the Moravian Church, which throughout its long course has stood so strongly just for these very principles. I did so briefly, and found that the simple outline of the record of God's wonderful dealings with this Church awakened both interest and a response among the hearers. Then followed a really delightful address from Sir Mortimer Clark, an ex-Lieut. Governor of the Province and one of the most highly esteemed citizens of Toronto. In proposing a vote of thanks, he got below the surface down to the deeper things of life, and made us all feel particularly how much we might do, and ought to do, towards the furtherance of the oneness of Christ's people for which our Saviour prayed in the Upper Room. Dr. Hincks, in seconding the vote, told much of his late visit to London, and of his reception in our country; and then the meeting closed, and we separated, having for ourselves realised the truth of the Psalmist's words, "How good and how pleasant it is for brethren to dwell together in unity; for there the Lord commanded the blessing."

It is cheering thus to cultivate the fellowship which is ours in the Gospel, and to know that not only are we so closely united to many of our people in Canada, one in blood and speech, in love and loyalty of Empire, fellow-subjects of the same earthly Sovereign, but that there is a still firmer bond, invisible yet indissoluble, in the unity of the Spirit; so that as fellow-citizens of the household of faith we are "all one in Christ Jesus." This feeling would not be so strong to-day if it had not been for the influence of the Alliance in the past; it will, please God, grow yet stronger as we pray for and further that same work in the days to come.

In Memoriam

JAMES ORR, D.D.,

Professor and Author.

Sleep, Warrior, sleep!
And, like the scabbard with the blade withdrawn,
So may thy flesh repose, until the morn
Of that great Advent shall upon us dawn:
Sleep, Warrior, sleep!

Wake, Warrior, wake!
For, like a sword in the Great Captain's hand,
Obedient as of old to His command,
So shall thy soul flash in the Better Land!
Wake, Warrior, wake!

Fight, Warrior, fight!
For though Thy tongue and pen contend no more
In the defence of Truth, thou lov'dst of yore,
Thy printed Page shall still maintain the war—
Fight, Warrior, fight!

WILLIAM OLNEY.

The Awakening of Russia.

RUSSIA has been tersely called "Asia in Europe and Europe in Asia." And this is true in more than one respect. *In point of area Russia is larger than all the other countries of Europe combined.* From the snowbound regions of Nova Zembla to the semi-tropical peninsula of "Crimea, the California of Russia," on the south, it is said to be a distance of 2,500 miles, and from the western border to the Behring Strait or Vladivostok it is fully 6,000 miles—a two weeks' journey on the Trans-Siberian railroad.

According to the latest statistics, as published by the "Central Statistical Committee" in 1911, the population of this great Slavic Empire is 169,003,400. We are told there are 400 Americans living in Russia. In European Russia there are 120,500,000 souls; in Poland about 12,500,000; in the Grand Duchy of Finland, "culturally our little Switzerland of the North"—and God bless her!—there are more than 3,000,000; in the Caucasus, where there are larger mountains and even more majestic than the Alps, still untraversed by ambitious tourists, with scarce a sign of human life except a bandit now and then to lend a relish of excitement to the fearless explorer, here there are over 12,000,000; in Siberia there are almost 9,000,000—and they're not all jail-birds, either; in the Central Asiatic possessions there are 10,000,000; in the Vassal States of Buchara and Chiwa there are 1,500,000 and 500,000 respectively.

Just think of the great complex constituency of this Empire with more than 25 different nationalities and languages within its confines! Russians, about 111,000,000; Turks and Tartars, 18,000,000; Poles, about 10,500,000; Ugro-Finns, including Karelians and Esthonians, 7,600,000; Jews, more than 6,500,000; Lithuanians and Letts, 4,000,000; Germanic, including Swedes, 2,700,000; Cartwelians, 1,850,000; Caucasian tribes, 1,500,000; Armenians, 1,500,000; Mongolians, about 700,000; other nationalities, about 3,500,000.

Try to picture to yourself this seething mass of divergent racial organisms with a strong current proceeding from the central government with no other purpose than to amalgamate, solidify, and thoroughly russify these various nationalities.

Statistics show that in European Russia alone there are more than 5,000,000 births a year, with some 3,000,000 deaths, thus leaving a respectable margin of 2,000,000 increase in population annually. Surely Russia is a country after Theodore Roosevelt's own heart—no race-suicide here! While some highly cultured countries in Europe are greatly alarmed over a growing decrease in their birth-rate, this great Slavic people is conscientiously heeding the divine injunction of Genesis i. 28, to at least *replenish Europe—if not the earth!*

Russia's Religions and Sects.

Religiously, Russia's 169 millions are grouped approximately as follows:—

Greek Orthodox (Pravoslavne)	118,000,000
Mohammedans	18,000,000
Roman Catholic	15,000,000
Jews	6,500,000
Protestants	8,000,000
Other Christians	1,500,000
Other non-Christians... ...	850,000

Photo by *H. M. Gooch.*

A DISTANT VIEW OF BAUSKE (Baltic Provinces). In the foreground are Prince Anatol Lieven and the Princess Lieven; standing is Mr. Adam Podin.

EVANGELICAL CHRISTENDOM.

Photo by *H. M. Gauch.*

THE MARKET PLACE, BAUSKE (Baltic Provinces).

There is probably not another country in all the world that has given birth to so many sects within its own borders as Russia. The standard work on "Russian Sects" by Professor Grass, of Dorpat University (2 vols. of almost 1,200 pages, published in Leipzic, 1907), makes mention of the following sects:—

"God's People" or *Khlysty*, the *Skakuny*, the *Maljowanny*, the *Panijaschkowsky*, *Leimbergians*, the *Priguny*, the *Adamites*, the *Napoleonowsy* (worshippers of Napoleon), the *Iskateli Christa* (the seekers of Christ), the *Pokoriteli Ploti Duchu* (those who subordinate the flesh to the spirit), the *Bosonogi* (the bare-footed ones), the *Truchowery*, the *Golubtschiki*, the *Panijaschkas*, the *Padgornis*, the *Kosins*, the *Lubkows*, the *Ivanovites*, and the *Skopzi* (or White Doves). Dr. Adeney, in his excellent book on the Greek Church, speaks of the *Raskolniks* (Schismatics), a movement from the Russian Church since the seventeenth century, numbering a million and a half people, out of which the *Old Believers* have sprung up, who are divided into two camps, the *Popofzy* (Priest People) and the *Bespopofzy* (No-priest People). He also mentions the *Strannïky* (Runners), *Theodosians*, *Pomortsky*, and *Shahouny* (Jumpers). For one to appreciate fully the extent of the Russian sectarian movements, let me call attention to the fact that we have in the Russian language 302 books and brochures treating of these various groups.

At the World Missionary Conference held in Edinburgh three years ago the note of alarm was sounded concerning the aggressiveness of Mohammedanism in Northern Africa. Wise men from that mission field said that Christianity's greatest problem today was to meet Mohammedanism on its own ground and most vigorously checkmate its forward movement, for it had nothing else in mind than to eat out the very heart of Africa. *Brethren, Mohammedanism is in Europe!* If it be of untold consequence to checkmate the movement of this scourge from the bottomless pit in Africa, we must not close our eyes to the situation in Russia, where we have eighteen million Mohammedans, every last one of whom is an out-and-out missionary for the founder of that system. At the present time there is being built in St. Petersburg, on one of the choicest spots, a Mohammedan mosque which is to cost something like six million roubles, half of which we are told came from the Shah of Persia. Mohammedanism is aggresively at work in Russia, and we are informed that during the past ten years it has had more than ten thousand converts. If the Christian forces of Africa must face the issue with Mohammedanism, then the Christian forces of Europe must and dare not be *less alert* than their brothers on the dark continent!

There is truly an intellectual and religious awakening taking place in Russia. We who live and labour there are painfully conscious that, through a very vigilant Press, the public at large outside of Russia is being daily informed on the most shocking and discouraging things concerning this country. We all know how the public forms its opinion of this or any other country on the basis of newspaper reports. Surely Russia has been painted black enough during the past five decades or more, and truly deserves a few words spoken in her behalf. There is no other country in Europe that has been so much maligned and so little understood as Russia.

All the students of history know the in-

teresting as well as lamentable fact of the past five centuries, that an Empire territorially greater than all the rest of Europe should not have been aroused from its stupor by those two great revivals which swept with irresistible force over the western and northern parts of the Continent. During the fourteenth century Petrarch and Boccaccio, devoted to the revival of classic literature and art, paved the way for the Renaissance, while Luther, Melancthon, and Calvin two centuries later, poring over the Book of all books and stirred by its light- and life-giving truth, fathered the cause of the Reformation. But the Sphinx of the North seemed neither to see, hear, nor feel the salutary influence of the Renaissance or Reformation. No wonder, then, that a recent historian in his review of what this country has been and done concluded with words like these, "Russland wurde ein Weltreich, aber kein Kulturstaat" (Russia became a world-power, but not a cultural state).

Perhaps no other nation in Europe is in greater need of religious, intellectual, and social assistance than this great Empire with its 169,000,000, less than 10,000,000 of whom have ever heard a so-called Gospel sermon, and it is safe to add that there are perhaps not even a million Christians who have experienced religion, *i.e.*, been soundly converted.

Only 21 per cent. of Russia's population are able to read and write. The peasantry constitute 86 per cent. of the population. The peasants were formerly serfs. In 1861 Alexander II. emancipated 23 millions of them. There is no public school system here, as in America. It is true Russia has nine large universities, viz., in St. Petersburg, Moscow, Kief, Kharkof, Odessa, Kasan, Dorpat, Warsaw, and Tomsk. At these universities and nine other academies there are more than 102,000 students. But what is that among 169 millions?

In April, 1905, His Majesty the Czar, moved as we believe by the Spirit of God, issued a ukase granting to the subjects liberty of conscience, religious freedom, and liberty of the press. In October of the same year he followed the initiative step with another manifesto. The effect of these imperial decrees was electrical throughout the nation, and it has taken more than five years to impress upon the nation at large that these manifestoes were not law, but simply imperial suggestions to the law-making body at the government seat. Dumas have come and dumas have gone, but up to the present time the much wished for and greatly needed laws have not yet been enacted. It is true they are under way, but no one is able to say when they will ever be passed.

There was religious liberty in Russia for a few years, but no laws on the basis of said manifestoes which granted this liberty. Thus it came to pass that every governor presiding over a province dispensed law as he thought best. In some of the hundred provinces there are governors who are in sympathy with the Free Church idea, and they would grant favours and issue permissive documents to evangelical societies; in other provinces the governor might be very hostile towards the interests that are not pravoslavne. During the past two years there has been a strong political reaction and religious repression, under which practically all Free Church bodies have had to suffer more or less. God grant that real religious liberty, based on sane and liberal laws in harmony with the

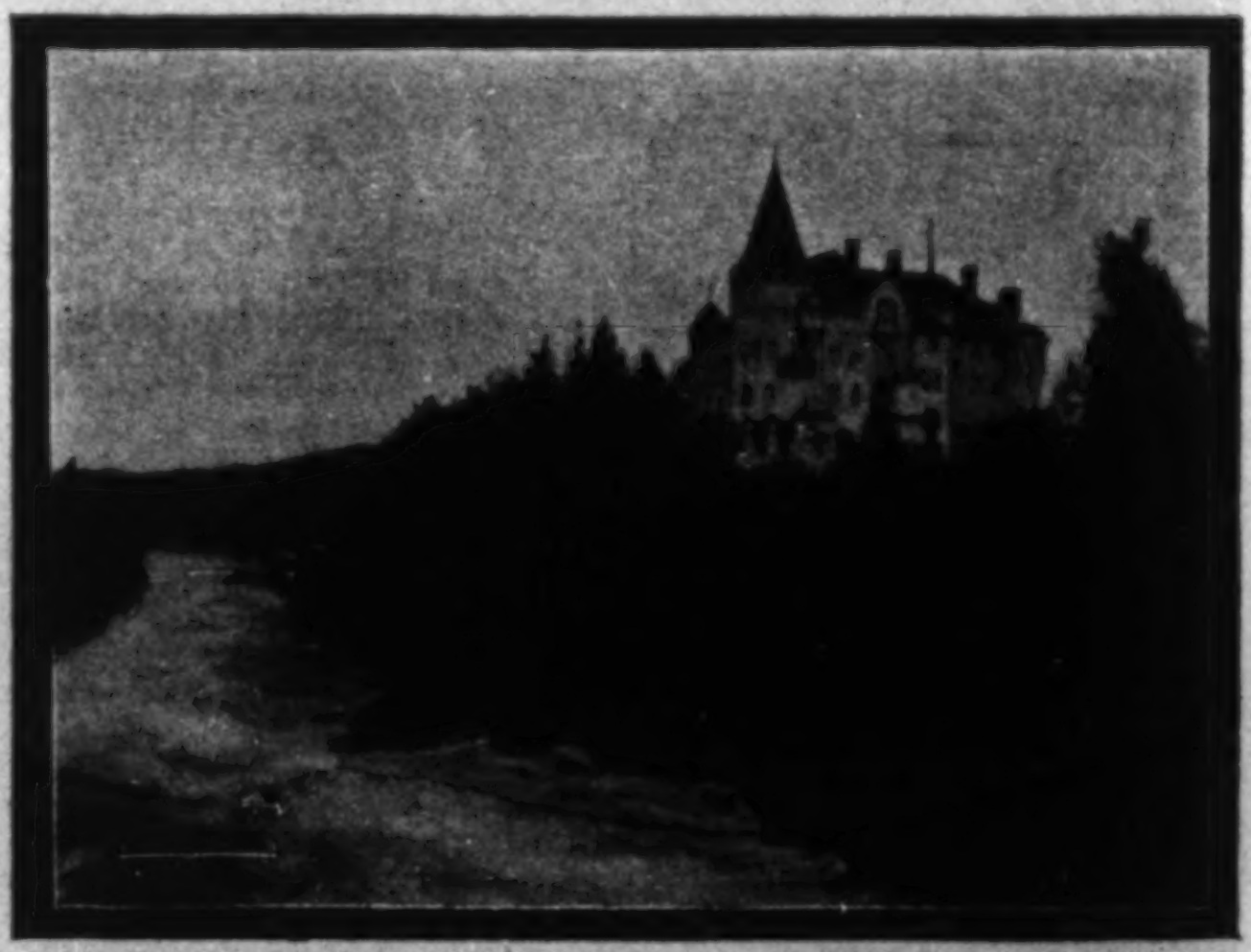

Photo by *H. M. Gooch.*

FINLAND—THE IMATRA RAPIDS.

One of Finland's show-places; the overflow of a thousand lakes, the water in its flow hissing, roaring, and leaping in the air, representing energy that could "drive all the looms of Europe."

manifestoes of His Majesty the Russian Emperor, may come before long.

A few years ago Dr. John R. Mott, after his return from a world-wide visit to missions, said to Bishop Hartzell, that saintly Atlas bearing Africa on his heart, that he regarded China first in importance as a foreign mission field because of her vast numbers, possible wealth, relation to the Orient, and the capabilities of her people; next he put Russia, with her 160 millions of people awakening with great rapidity.

Hudson Taylor, that great pioneer missionary of the China Inland Mission, once said: "I have a vision! I see the greatest revival that has ever swept over the continent. I see it coming within the next twenty-five years. It is coming over Russia!"

During the past fifty years or more our Baptist friends, who already are 100,000 strong, have been doing a most heroic and successful work in Russia, even courting martyrdom for the Gospel's sake. Among the Stundists, Molokans, and Mennonites (which three bodies number from 300,000 to 400,000 earnest souls) one can find the finest types of primitive New Testament Christianity. Methodism has been in the Grand Duchy of Finland for thirty years, and for fifteen years legally established, working with much success among the Finns and Swedes, while in Russia our work has been developing steadily among various nationalities. We now number 12 preachers, 15 preaching places, 6 chapels, 19 Sunday schools, with an enrolment of 761, a Deaconess' Home doing a splendid work among the sick and needy, 5 young candidates preparing for the ministry, and 3 others who are being tested before they are to receive the four years' course at our excellent Methodist Mission Institute in Frankfurt-am-Main.

What we need most of all.

1. The daily prayers of all Christians for the evangelisation of Russia's millions still groping in darkness of sin.

2. Fuller liberty, based on laws in harmony with the gracious manifestoes of his Imperial Majesty our beloved Czar.

3. A larger and better literature, devotional, theological, and evangelistic in character, as well as a proper equipment for the Sunday schools of the Free Church groups.

4. A Bible Teachers' Training Institute, where preachers, evangelists, and Sunday school workers are trained.

In the Imperial Library at St. Petersburg, carefully locked in a strong glass case, one can see the famous *Codex Sinaiticus*, said to be the oldest, completest, and best preserved manuscript of the Bible. It was discovered by the German archæologist, Dr. Tischendorf, at the foot of Mount Sinai in 1859 and presented by him to Alexander II. No money can buy this treasure. God grant that this *Codex* may be but a prophetic symbol and token of a still more precious treasure—the Living Word in the hearts and minds and lives of Russia's 169 millions!

GEO. A. SIMONS,
Superintendent of
Methodist Episcopal work in Russia.
St. Petersburg, 1913.

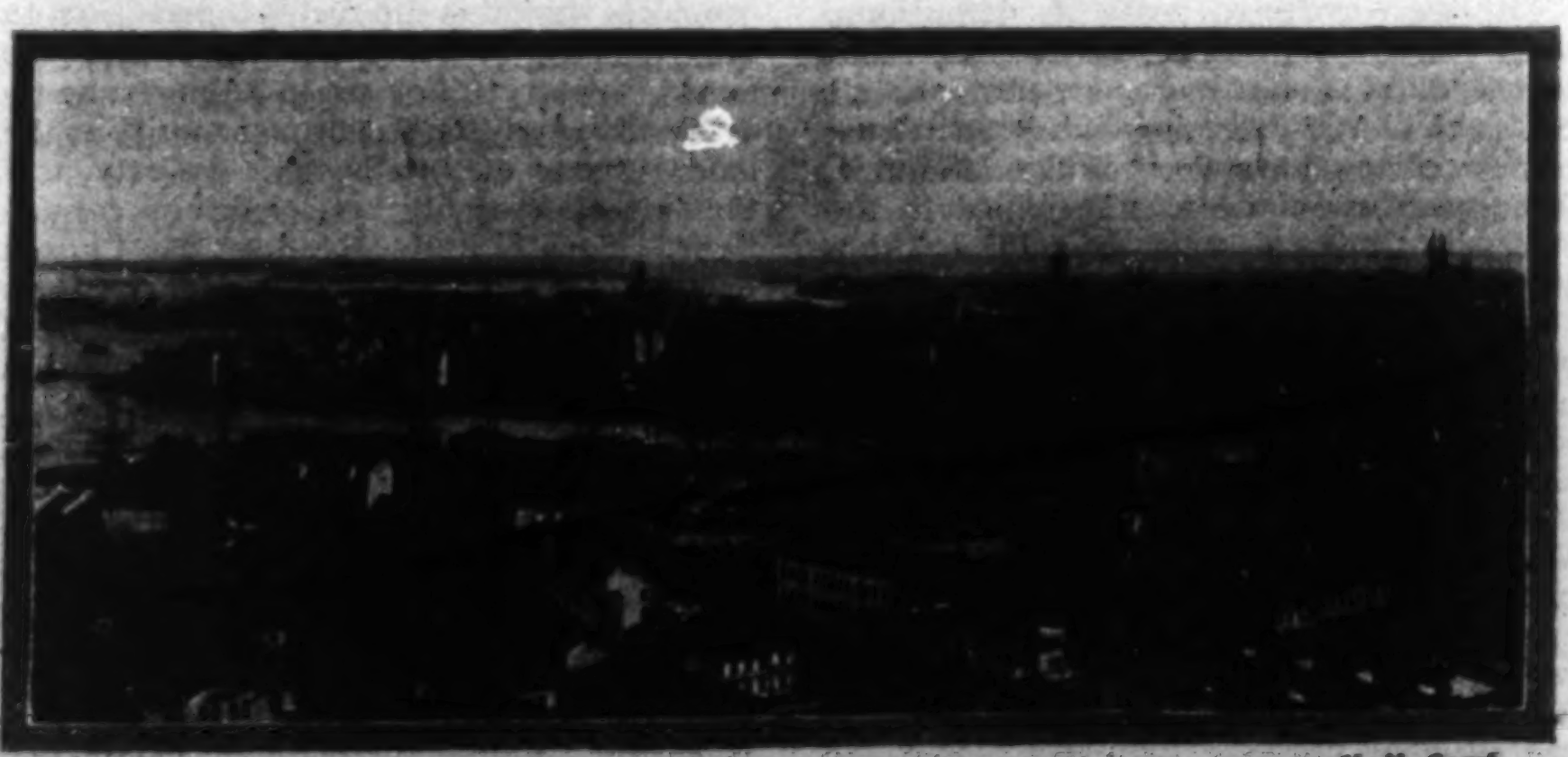

Photo by *H. M. Gooch.*

PANORAMIC VIEW OF HELSINGFORS, FINLAND.

One of the most beautiful and interesting towns in Europe. On the extreme right of the picture are the twin spires of the new Lutheran Church of which Pastor Leiviska, a warm friend of the Evangelical Alliance, is Minister. Towards the left is the tower of the Russian Orthodox Church. In the centre, St. Nicholas Church (Lutheran).

The Reunion Outlook.

Notes and Comments.

Roman Catholicism and Unity.

It is well for us to face facts. There are at present a number of amiable people who imagine that it is our duty to refrain from taking any steps to promote unity among non-Roman Catholics, as by so doing we shall make greater the obstacles that block the way to unity with the great body of Roman Catholic Christians. This would be an intelligible although a deplorable position, if we did not know that Rome will not change her attitude, and can only enter into communion with other bodies of Christians if they are prepared to accept her terms and submit unconditionally to her teaching. At the Edinburgh Conference, a letter from Monsignor Bonomelli, Bishop of Cremona, was read, and this was considered a proof that Rome was consciously or unconsciously adopting somewhat altered views on the question. The good Bishop has again written on the subject, and this time he allows no room for doubt as to the state of his mind. He says, "The Roman Church with its definitions, with the affirmations repeated a thousand times of its divine character, and with all the acts of its government, has cut down and is cutting down every bridge behind it. It can well allow itself to be joined by the dissident Churches with unconditional submission; but it cannot turn back, change its hierarchy, lessen its authority." He shows that had the Anglican, the Greek, and the Roman Church agreed before the definitions had been made by the Roman Councils, and had determined to submit themselves to the judgment of the Universal Church, then no Church would be offended and unity would be attained. "But now that the decisions have been irrevocably pronounced, what further way can be found to secure the supreme authority of the Roman Catholic Church? How can we, as it were, put in doubt what has been declared undoubted and indubitable? We Catholics cannot suffer that to come in question which we have declared to be the truth. We should be traitors to our faith." He says that Roman Catholics have behind them an impassable abyss which Englishmen have not, and he therefore appeals to them to join the Roman Church, where they will be heartily welcomed.

The Reason why the Appeal Fails.

The Bishop is ecstatic in the prospect of this return. Meanwhile he asks all to be united in the same charity and prostrate before our common Saviour, to pray that His will may be done—His will that all may be saved. We cannot but admire and respect the spirit of Monsignor Bonomelli. He recalls to our mind the well-known Bishop Doyle of Ireland. He has the soul and mind of a true Christian, and we honour his charity and his desire for union. But he fails to see that we, too, have conceptions of truth. For us what he considers truth is in direct opposition to the teaching of Holy Scripture and the facts of history. For us to submit unconditionally would be to purchase unity at the modest cost of intellectual honesty and the surrender of our conscientious convictions. Loyalty to the Head of the Church forbids us putting ourselves under the Pope who claims to be His Vicar. We cannot believe what is in opposition to our reason and in antagonism to the revelation of God in Holy Scripture. We are bound to remain on our side of the *impassable abyss* that has not been made for us by Church definitions, but by the message of God in His Word, and by the plainest and most incontrovertible interpretation of that message. We dare not accept terms of communion that are unlawful and false to Scripture teaching. We cannot yield to claims that have their origin in paganism, not in Christianity, and accept doctrines that were

unknown to the Apostles, and cannot be proved by history or admitted by reason. The Bishop does not see this. We see it and feel it. The World's Evangelical Alliance rejoices when it sees the Christ spirit manifesting itself in men. We see it in Bishop Bonomelli, and we say, "would that thou wert of us"; but we cannot pass to him any more than he can pass to us, because the gulf fixed by his dogma is fixed for us by Holy Scripture and the facts of life and history.

Scripture Subjects at the Theatre. Most Christian men are saddened that the Censor has relaxed his rule, and now permits Scripture subjects to be represented on the stage. In the plays acted there is a comic element that has probably been inserted to humour audiences that have been accustomed to laugh at the light comedy which has practically monopolised the theatre. Even the defenders of the choice of Scripture characters for dramatic representation are shocked by some of the elements in the first plays that have, with the approval of the Censor, brought Bible characters on the stage. We are not surprised that the Bible has been used in this fashion. The step from pageantry to the stage is not great. Many were delighted by the pageants of a religious character, and failed to see that the attempt to combine amusement with religious teaching by enacted (though in silence) sacred scenes would before long end in having these scenes staged. We do not believe that any real religious end is served by the performances. The atmosphere of the theatre is not calculated to make men feel that they are in the presence of sacred teaching. They have been accustomed to amusement in the theatres, and the adding a religious background of a Bible story is a novelty, nothing more. The free treatment of the Scripture narrative and the allusions that incite laughter all lead to a lack of reverence for the Book itself, and instead of the audience being brought to a higher level by the reverent treatment of scenes and characters associated with our historic faith, we find the plays adapted to suit the desire of the audience. We are told that this generation is the most religious England has had, in spite of its absence from church and its non-observance of elementary Christian duty. Everything depends on what *Christian* means. In our opinion, England to-day runs a grave risk of drifting into the eighteenth-century condition, when Bishop Warburton declared, "I have lived to see that fatal crisis when religion hath lost its hold on the minds of the people." We believe that if the plays lately acted are the beginning of a series of Biblical dramas, they will do much to make people believe in the words of Butler as applied to his own age: "It has come to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious." We deplore the advent of the Biblical drama, and the reception given to *Joseph and his Brethren* at His Majesty's Theatre appears to be further evidence of the weakening of reverence for sacred things which is leading to national decay.

Knowledge of Good and Evil. Prebendary Fox was asked to express his views on the censorship of the libraries on certain books by well-known authors. He replied that he called to mind an old story in which two innocent people were tempted by an ambition to become as "gods knowing good and evil." The result was the greatest disaster that ever befell the world. Prebendary Fox does well to speak out. Nothing is more contrary to healthy morality and sound religion than the common view, "we ought to know the bad as well as the good in the world." We are told that it is necessary to study works that tell of the unspeakable meanness and sin of men and women in order to know what life is. We forget, when listening to arguments of this character, that man unconsciously imbibes into his nature some of the evil with which he lives in thought. His imagination runs in wayward channels and frequently gets out of control and becomes his master, leading him to evil deeds, the children of evil thoughts. It is hard to know how best to treat the plague of bad books. To denounce them by name is to increase their sale. Some buy them to know why they are bad—others because they like them, and the second class is recruited from the first. The Press ought to refuse to notice bad books, and ought to

be brave enough to decline advertisements of their publication. Nowadays, the bad company that leads many astray is the printed page, studied by those whose imaginations are set riotous by the pictures of lust and sin.

Inspiration. "It is almost a fashion in some quarters of the Church to decry inspiration, and to assert that the historical study of Scripture has made the idea of it impossible." Dr. James Denney here simply states the truth. We have been pained by men who hold positions of responsibility smilingly reiterating that the idea of inspiration has gone back to the Middle Ages from which it came. We are told that the value of the Bible is what we find in it—just as the value of a great work of art is the joy it gives us. Both are the products of inspired men and they stand on the same platform. Nothing is more out of keeping with the truth. The Bible has an appeal to all types of men and a unique value for the individual and the Church. Whence does this arise? Not from its language or from the literary genius of the writers. It comes from God, who is in the Book, whose Spirit is found in its pages and whose guidance is with the reader. We know that all works of genius are man born and are the fruit of the gift of God. The human element prevails. Although man has written the Bible, the mind and presence of God pervade it, and we lose sight of the part man has done by being absorbed in what God shows of Himself. A great divine has said that the criticism of the Bible in the scholar's study is mild, compared with the more exacting crucible of trial in which it is placed in the lives of men and women who trust its message and seek God in its pages. It never fails them—it is their constant support and stay. The Church has suffered, and is suffering grievously, from the abandonment of belief in inspiration by those who owe their position in the Church to the conviction that they would uphold the message of the Gospel and preach the faith once delivered to the saints. We do not say that this faith may not be held by men who have never seen or read the Bible; but we do say that any minister in reformed Christendom who disparages the revelation of God in its pages goes far to deprive his hearers of one of the best means of grace, and the best proved and the only safe guide to the mind and heart of Him who sent His Son to die for us.

Methodists and Union. At the last Wesleyan Conference great prominence was given to the question of Christian Union, and a resolution was passed authorising the collection of facts to facilitate the union of the divided forces of Methodism. A resolution was proposed and withdrawn, "That before any steps be taken for corporate union with other branches of Methodism, enquiry be made as to whether union could be affected with the mother-Church of England." A strong plea was made that the door should be kept as wide open for union with the Church from which Wesleyans went out, as well as with the Churches that went out from them. The problem of Union in a corporate sense is not easy, and most people will say that the Church of England has travelled very far from the standards of Wesleyanism since the great Evangelist preached. Dr. James Moulton said lately that the questions that separate High Churchmen from the Church of Rome do not greatly concern Wesleyans. He meant that the gulf is so great that it is almost impassable as long as these views predominate in the Church. On the other hand, the matters of organisation that divide the Methodist family are not of such importance as to justify them working out of harmony. They meet in the same Ecumenical Conference and see eye to eye with one another on all fundamental doctrine and organisation. It is certainly very like a counsel of despair to say that Methodists cannot agree to unite until they have settled whether the Church of England will unite with Wesleyans. The one family ought to unite before distant relatives come together. A striking image has been used to show how men who work and take counsel together are made more alike. The constant attrition on the sea-shore rounds all peebles and wears away angles. So by co-operation and intercourse men of different views get to see what is true and fundamental in all their opinions. We long for unity—we are not at all sure that, as things are, corporate union will be an unmixed blessing. No Church is more harassed to-day than the Church of England by the clash of its conflicting ideals. Evan-

gelical Christendom must first unite where it is disunited and divided by minor points before any greater scheme has a hope of success.

Organic Interdenominationalism. Some of the American religious organs are much exercised by the growth of a movement which they call by the name of Organic Interdenominationalism. It is the expression of a desire to band the different Christian denominations into a united body to deal with certain evils or to bring about co-operation between them. They have a tendency to develop into societies with elaborate machinery dear to our American cousins. It is said that if this grows it will supplant the Churches, and will substitute a sort of social reform for the Gospel. We are not able to form an opinion as to how far this movement has extended, but we entirely sympathise with the contention that the best way to promote efficiency is for the Churches to work on their own lines, and by free co-operation and mutual helpfulness to advance the Kingdom of God. Even things good have dangers, and there is more than a risk of a colourless comprehensionism taking the place of that true interdenominationalism which recognises fidelity to principle and fundamental unity.

Science and Religion. The contrast between the British Association address of Sir Oliver Lodge and that of Professor Tyndall forty years ago is so striking as to demand careful thought. The crude materialism taught in Belfast is replaced by the firm conviction that a transcendent God exists, and that mind is behind the universe and design is to be found in all around us. We are no longer to fade into the azure in obedience to the summons of science. The great Birmingham scientist believes, on scientific grounds, in the persistence of personality beyond the grave. We may not think that his evidence is derived from the most trustworthy sources, but we who believe in immortality, brought to light by the Gospel, have "sure and certain hope of the resurrection of the dead." It is true that a little knowledge leads to infidelity, but greater acquaintance with the wonderful works of God brings men in adoration before the Creator of all things. We are thankful that Sir Oliver Lodge spoke his mind so frankly. There is a great deal too much loose talk about the conflict of religion and science. There has been, and will be, war between rash speculation and Christian truth. Knowledge can never be in opposition to truth. It may be viewed from an angle that distorts it, and men may say they cannot reconcile it with what has been revealed by God. Those who have found the Saviour precious are not disturbed by these temporary phases of opinion. We know in part, and partial knowledge is always misleading. Nothing is more foolish for Christian apologists than to endeavour to fit the Truth of God into the mould of the latest scientific theory or philosophical system. They change and are forgotten; God's Truth remains. Every new fact we learn, every law of nature discovered, and every real advance made are means by which we learn the wonderful thoughts of God. We are thankful that this is so. But the vital truths of our faith transcend mere physical investigation, and are revealed to the babes who trust and love.

Sancity and Thought. A recent writer truly says, "Only when the saint embraces thought, and the thinker dares to be saintly—not with the sentiment of reaction and the 'all or nothing' faith of the sceptic—will the kingdom come upon earth." God has given us our reason as well as our emotions and intuition. Man has a definite responsibility to seek the highest and to use every part of his nature in the pursuit of knowledge. The Apostle tells us to "prove all things, and hold fast that which is good," and in his life we see him ever striving to show his fellow-countrymen and the Gentiles that Christ rose from the dead and that in Him is salvation. The New Testament makes claims upon our intellects, although its primary appeal is to the heart. Our Lord laid down that we who believe should do as He commanded, and true sanctity consists in a life ordered in accordance with His example and regulated by His doctrine. No man is a real Christian who does not seek after holiness, and there is no short cut to holiness. It comes to us by living with and in Christ, by leaving ourselves in His hands to be guided by His Spirit and

day by day to be brought closer to God. There is no more sophistical argument than that which says the modern man cannot live the Christ-life. His life is for all time, and only by following His example can we really surmount the difficulties presented by present-day problems and grow in love. Intellectual peace may be purchased at the modest cost of intellectual death, but no man whose intellect is dead is alive. It is the glory of Englishmen that they are not afraid to think and not ashamed to kneel. We believe that all true thinking leads to God, and we do not hesitate therefore to use reason in all our investigations, remembering that God has revealed to us in His Word and in His Son the way to the highest and truest life.

A Canadian Bishop on Re-union.

The Bishop of Saskatchewan is well known as a man of high ideals and devoted life. He looks beneath the surface and sees that the "world is organised, the forces of evil are organised, the forces of intemperance and impurity are organised. Against these evils the Churches fight in vain, because they are disorganised Churches instead of an organised Church." This is the pity of it all! The Bishop urged his hearers to pray and work that they of the Anglican Communion may be a united family, with the pure Gospel unmutilated or added to by man, faithfully preached. With a united Anglicanism they can then approach the other Churches whose inner unity with their own is an undoubted fact. "Our task is not to make unity, but to make it manifest." Bishop Newnham here reaches the inner core of all true spiritual unity. It exists; why, then, should it not be manifested? It ought to be, and is not because men are more anxious about subordinate trifles than about essential truth. They prefer their own exclusive views to the wider, greater vision God gives us as we endeavour to rise above our pettinesses and see His holy will. The situation is very strange. Never at any time was there more vagueness of belief, or a less desire to assent to any doctrinal creed. The vaguer a creed, the better it is supposed to be in accord with the "spirit of the age." Side by side with this vagueness—very often in the vaguest of individuals—we find a strong prejudice, an obstinate sense of pride of position, and an unwillingness to associate with anyone who does not see eye to eye with him on some point that can only be considered essential by a perverted sense of history. This is very human. Men do not care to be bound by dogma—they cannot free themselves from the dogma of the importance of what they think ought to be. We must drop this failing if we are to be truly one.

Methods of Evangelism.

London is different from every provincial city. It draws on an enormous population, and communication between its parts is cheap and rapid. When a popular Evangelist holds a Central Mission, the saints from all over London are only too ready to crowd out the sinners, for whom the Mission is intended; and many of our wisest Christian workers believe that the peculiar circumstances of the Metropolis demand that Missions should be conducted on lines that will meet the needs of a particular locality rather than on a scale that will appeal to all London. Some years ago it was thought possible for Churchmen and Nonconformists to unite in a simultaneous Mission in a northern city. Unfortunately, the sectarian spirit saw difficulties, and the proposal had to be dropped. Mr. W. R. Lane, whose praise is in all the Churches, has been set free by the Free Church Council to devote himself to planning an October simultaneous Mission in Paddington, with its 200,000 inhabitants. Vicars and ministers have united. They co-operate to make a great effort to evangelise every one in the neighbourhood. The services will be held in churches, chapels, or denominational halls, and Free Churchmen will be addressed by Free Churchmen, and Churchmen by Churchmen. The whole movement will be co-ordinated by Mr. W. R. Lane, who will be in chief command of the forces, and although multi-denominational, it will be truly a United Mission. We are persuaded that such Missions can only result in permanent good. They recognise the oneness of the task the Church of Christ has to perform. Free Churchmen and Churchmen see that they are bent on a common end, that they use the same weapons of warfare and rely on the same inspiration for the

success of their labours. No one who is familiar with what takes place in Paddington can say that during the Mission the great object is the success or advance of a sect or party. Everything will be forgotten in the glorious privilege of working together with God to bring men to Christ.

The Edict of Milan. Sixteen hundred years ago the Emperor Constantine issued his Edict of Milan, which decreed toleration to all religions throughout the Empire. The centenary celebrations have been more notable in Latin than in Teutonic lands, and even in Spain the Roman Church had festivities in connection with a proclamation that made the policy of a half-heathen Emperor more truly Christian than the attitude of the Church in Spain towards non-Roman Catholic Christians. Bishop Westcott was accustomed to say that in the fourth century the world got into the Church and we have never succeeded in getting it out since. We go further and say that although our Lord's followers are in the world and not of the world from the days of Judas, the world has been in the Church. Good as well as evil came from Constantine's action. Christianity became a lawful religion, and the Christians were able to come into the open and maintain their faith. On the other hand, the absence of persecution for religious convictions and the supposed state patronage of our faith made conversion easy and profession, in many instances, insincere. In Germany there has been little attention devoted to the subject, "for by a tactful agreement the widely celebrated achievement of Constantine has not been observed in our German Churches. He welcomed and introduced into the Church paganism before it was conquered." Dr. H. von Bezzel here touches the central weakness that arose from the Edict. The Church suffers still from the evil. It is impossible to take a wide view of history without seeing that the accretions and perversions that have disfigured and distorted the Faith arise from the paganism (called "Christianity" by the hasty ecclesiastics) which came into the Church after the Edict. The world has always been too much with the Church. The Constantine Edict made paganism happy within the Church.

S. America Missions. The more the present condition of South America is regarded, the more patent the need of missions become. Judged by the character of Roman teaching and practice, and by the results it has on the life of the people, no one can say that the doctrine is Christian or the moral standard decent. The Rev. C. Irwood, after many opportunities of facing facts, says, "It is Roman Catholicism, but it is not Christianity" that is responsible for the corruption and impurity of the Continent. We are well aware of the many specious reasons given for not interfering with the region under the dominion of a "Sister Church." Rome will not—cannot reform without ceasing to be Rome. She has had centuries of uncontested sway in South America, and we see how she has misused her opportunities. There is a call for the Gospel that cannot be neglected, and not only the Indian tribes in the Amazon territories, but also the people responsible for their condition, demand our sympathy and aid. We are indeed thankful to learn that the Evangelical Union of South America has adopted plans and secured men to carry them out for the evangelisation of the Putumayo Indians.

If any hoarded gold of mine
Can help a fellow creature;
Can to the body send relief,
Or to the soul a teacher;
Lord, help me make the sacrifice,
And I shall be the better;
And while my brother reaps the good,
Thou mak'st Thyself my Debtor.

The heathen perish day by day,
In sin and darkness dying,
And yet are longing for the light,
So piteously crying.
For them make me a faithful steward
Of Thine entrusted treasure;
And may I hold my wealth for Thee,
To use it at Thy pleasure!

Selected.

The Fears of Protestant Ulster.

By Rev. Wm. Corkey, M.A.

(Townsend Presbyterian Church, Belfast.)

IT is difficult for people in England and Scotland to realise the position of the Christian people in Ulster at the present time. The great Protestant community in that province believe that they are face to face with one of the greatest crises in their country since the days of King James II. No one seems to know what the future will bring forth, but on every hand one sees an impending strife and civil commotion. It is well to state at the outset that there is no part of the British Isles where there are more earnest or devoted Christians, or where the Evangelical Gospel is more faithfully preached, than in the North of Ireland, and hence to the vast majority of us the question of Home Rule is not a question of party politics; *it is a question which most deeply affects the cause of true religion in Ulster and the religious life of our people.* We have nothing but the deepest sympathy and love for our Roman Catholic fellow countrymen, much as we differ from them, and we have been, and are, doing all that we possibly can by Mission agencies to give them the knowledge of the Truth as it is in Christ Jesus. Every year our colporteurs sell thousands of copies of the Scriptures in Roman Catholic homes.

The question will be asked by those in England and Scotland: What is it that the Protestants in Ulster are afraid of? How will Home Rule injuriously affect their religious life? Let me mention one or two points which lead us to believe that we should suffer grievous wrong from such a measure.

1. Home Rule will place the Protestant community in Ulster under men who hate our religious principles. The great principles of the Reformation which we stand for, such as the Sovereignty of God, the Supremacy of the Bible, and Salvation through personal trust in Christ alone, these principles are hated and openly denounced by the Roman Catholic Church, whose Bishops would have the control of Irish affairs. We believe that the Church of Rome would find means and opportunities to make her will prevail in spite of any safeguards that may be put into the Home Rule Bill to protect the Protestant religion.

One or two incidents which prove this have happened recently. The Board of Commissioners of National Education, which is pledged to see that no denominational teaching is given in National Schools, has sanctioned the use of pictures of the Sacred Heart in National Schools attended by Protestant children, and has condoned the use of images, which are now erected in National Schools supported by British money (see Mr. Birrell's reply to an inquiry on this point in the House of Commons on April 28th, 1910). Although the Roman Catholics have been allowed to make these changes, yet Protestant managers are not allowed to hang a copy of the Ten Commandments from the Authorised Version of the Bible on the walls of their schools.

A few months ago a Protestant woman in Limerick had a text on the wall of her room, "The Blood of Jesus Christ, His Son, cleanseth us from all sin." A band of Roman Catholic young men coming into her home tore down the text and brutally assaulted the woman herself. No action was taken by the authorities in regard to this matter, although the facts were acknowledged by Mr. Birrell in the House of Commons. This is the outcome of the teaching of the Church of Rome that the Bible is a bad book when in the hands of the laity. A licentiate of the United Free Church of Scotland, who is doing colporteur work in the West of Ireland, told me a few days ago how he had been kicked down the street by the parish priest before an admiring crowd, and in the presence of the police, because he had sold a religious periodical to a Roman Catholic. If the Church of Rome had control in Ireland she would use every effort in her power to prevent colporteurs or others carrying on Evangelistic work in Ireland. Is it fair to put us under men who hate our faith so bitterly?

2. It is sometimes said that Irish Roman Catholics are becoming educated and that in a short time they will throw off their allegiance to the Church of Rome. Those of us who live in Ireland can see no hope of that in the near future, and everything points to the power of the Church growing stronger. The Church of Rome has got a grip on the complete educational system in Ireland. The infant schools are entirely under the control of the priest. The secondary or intermediate schools are taught almost exclusively by Christian brothers and nuns, and Cardinal Logue recently stated that the new National University was to be made Catholic in spite of any safeguards. The Church of Rome has been looking forward to Home Rule for many years, and it has gained such control of the educational system that all the Roman Catholic children that are being educated in Ireland are becoming zealous devotees of the Roman Catholic faith, and have a bitter hatred towards the Protestant religion.

3. In Ulster we have always preserved the Sabbath Day as a day of rest, but inside the last few years the young people in the Roman

Catholic Church have taken a delight in coming into our Protestant villages and towns on the Sabbath Day, and carrying on amusements and sports under the patronage of their priests. Football matches, Hurley matches, and dancing competitions are carried on oftentimes just outside the Protestant Church where Divine worship is going on.

4. This leads me to what is for Ulster Protestants the most serious aspect of the case. We cannot believe from our experience that we should get protection or justice under a Home Rule Parliament. Only recently a number of Roman Catholic policemen were drafted into the city of Derry to preserve the peace during a demonstration. They not only failed to preserve the peace, but when they entered Protestant streets, where there happened to be any disturbance, they smashed the windows and beat the doors of the houses with their rifles. One young man, who was a school companion of mine in Derry, and who was looking out of the upper window of his house, was shot dead through the head. Several witnesses swore that they saw policemen discharging their rifles up that Protestant street at the time the young man was shot; yet, in spite of all this, the law officers of the Lord Lieutenant would not allow even an inquiry into the conduct of the police. Is it any wonder that the hearts of thousands of our people are filled with fear? We are praying that God, who can move the hearts of kings and statesmen, will so order things that the peace and harmony of former years may be continued as usual in Ulster. I am not a member of any Orange Society, or of any Unionist Club, or of any political organisation, but our heritage of Truth is regarded by many of the people in Ulster so precious that they are prepared to sacrifice even their lives and all that they possess to defend it. I trust the readers of "EVANGELICAL CHRISTENDOM" will remember us in prayer, and pray that such a terrible calamity as civil war may not be witnessed in our land, but that a peaceful settlement may be found for the present grave difficulty.

The 28th Blankenburg Alliance Convention.

THE three great gatherings of English, French, and German Christians, held annually and respectively at Keswick, Morges, and Blankenburg, have much—almost everything—in common. Yet in another aspect they differ and seem to be complementary to one another. If the emphasis at Keswick is laid on the need to be "filled with the Spirit," that at Blankenburg is set more definitely on the unity of all believers—"alle in einem Geist zu einem Leib"; while the gathering of French-speaking Christians at Morges seems especially to lay stress on the integrity of God's Word—"un Seigneur tout entier dans une parole toute entière."

The atmosphere at Blankenburg this year was as full of loving unity as ever. There is no platform caste, no dividing off into speakers and hearers, and even ecclesiastical titles seem to be lost sight of for the time being.

This is brought into beautiful illustration when some 1,800 of the guests of the Conference sit down together twice daily to meals, and, though representing all classes of society, partake together of the same simple food and minister in love one to the other.

The presence of Pastor Fuller Gooch—always a welcome English visitor at the Blankenburg Convention—was missed this year; but three heart-stirring addresses were delivered at the Conference by the Rev. Dr. Mabie, of the American Baptist Missionary Board. He was most efficiently translated into German by Mr. Karl Mascher. Amongst the addresses given in German were those by General von Viebahn, Freiherr von Thiele Winckler, Baron von Thümmler, Messrs. Kravelietzki, Engler, Lüring, Lohmann, Franck, Rudnitzki, and Wilkinson.

The Blankenburg Conference impresses one as being a beautiful exhibition of careful organisation and of the liberty of the Spirit. No feature that is essential to the spiritual power of the Conference or the physical comfort of the visitors is omitted; yet there is with it all a delightful freedom and a bond of love somewhat like a family tie, which impresses one as apostolic in its nature.

The Blankenburg Alliance Convention in Germany stands on the basis of the Evangelical Alliance and welcomes every advance of brotherly love from British Christians. And if British Christians were to cultivate a closer alliance with Blankenburg, they would possibly find that their Christian duty would not be completed by a mere expression of goodwill, but that they had much themselves to learn from the spirit, methods, and general character of this great concourse of believers in Central Europe.

S. H. WILKINSON.

World Missions and Unity.

Notes and Reviews.

The East African Conference. At Kiyuyu, East Africa, a Conference was held which may be epoch marking in the history of Protestant Foreign Missionary effort. For the first time Anglicans, Presbyterians, and Methodists united on a common policy. For the first time an Anglican Bishop presided at an evening Communion Service at which the sermon was preached by a Presbyterian missionary, and another Anglican Bishop as well as many Anglican and Nonconformist ministers communicated together. We thank God for this manifestation of real unity. The members of the Conference did not cease to be attached to their Churches, but they showed themselves to be one in Christ, and in the presence of heathendom they displayed that inner union which makes all who love and serve the Master realise that the bonds that draw them close together are stronger and more numerous than the minor considerations that separate them. It was a great day—a time of refreshing—a season of spiritual joy that left a lifelong memory in the hearts of all who joined in the sacred service.

Federation. The missionaries decided to federate their work. Their federation was forged on the anvil of faith, and the men who forged it knew why they worked. It is well worth seeing what they believe and why they laboured for unity. The native Church requires building up. It must be seen as one in the presence of an overwhelming heathendom. The federation document reads :—

"With a view to ultimate union of the native Churches, a federation of Missionary Societies shall be formed.

"The basis of federation shall consist in :

"1. The loyal acceptance of the Holy Scriptures as the supreme rule of faith and practice ; of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief ; and in particular belief in the absolute authority of Holy Scriptures as the Word of God ; in the Deity of Jesus Christ ; and in the atoning death of Our Lord as the ground of our forgiveness.

"2. Recognition of common membership between the charities in the federation.

"3. Regular administration of the two sacraments by outward signs.

"4. A common form of Church organisation."

Criticism. The Bishop of the Universities Mission—strange to say, founded by Livingstone—will have nothing to do with this union. He trusts that they may be able to work with Nonconformist Missions in the spirit of Genesis xiii. 8 : "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen ; for we be brethren." "There are, unfortunately, certain differences—to us Churchman of vital importance—between us and you, and we cannot ignore these differences. We have never wished to interfere with or encroach on mission districts already occupied by other Societies. But we have always refused to bind ourselves not to do so if any call should come." The *Church Times* calls the Federation "jerry building," and the Bishop of Winchester says that such a movement is not justified by anything that has happened at Edinburgh. He appears to support wholeheartedly the act of his Universities Mission brother.

The Reply. Fortunately we are not without a vigorous defender of what has been done. In a letter to the

Record "G. A. D. R."—initials that reveal the identity of one of the best known Irish Diocesans, who has two children working in the African field—writes a letter that charges the *Church Times* with concealment of the terms of the basis, and demonstrates that the Conference felt the imperative necessity of adopting a doctrinal basis and federating the Churches on stringent lines. The hour had come for action if East African Missions are to be saved from confusion that puzzles the native mind. "All sorts of practical questions arise and must be met .... The despised Conference of Jerry-builders has gone far towards establishing, if not a common type form, at least a common type of worship." It is all very well to talk of unity—it is a pleasant thing to dream of the unity that comes of absorption, but the true workers for unity are the men who face facts and think of the spiritual well-being of the men and women won for Christ and the future of the work of God. "G. A. D. R" has done well in speaking out so frankly, and all true followers of the Saviour applaud his wise words.

The Dangers of Encroachment. In the Punjaub there has been a marvellous mass movement in the direction of Christianity. Last year the increase of the Christian community has been 2,217, and the number of adult baptisms 1,086. Multitudes ask for instruction and baptism, but the lack of men and means blocks the way. The work of ministering to those already won strains resources to breaking point. The Roman Catholic Church seeing its opportunity sends its missionaries to work among the converts, and in one district alone 450 have gone over to Rome, but the best of them have come back. Evident dissatisfaction exists among those who still adhere to the Roman Church. The main reason of the converts abandoning Gospel Christianity for Rome is the inadequacy of the staff of workers. Rome steps in, and by looking after a certain number detaches them. It is indeed sad with so many unoccupied fields that Rome should act in this fashion, but it is consistent with her policy not to acknowledge in any way the work that God has done, and to press her exclusive claims where they are in conflict with already established Churches.

Swanwick. The C.M.S. has obtained the £100,000 appealed for in Swanwick, and has in addition secured a considerable number of promises of increased subscriptions. All friends of Missions rejoice and hope that the gifts show not only a special offering at a time of crisis, but also a deepened and extended sense of Mission responsibility. It was fitting that the foundation stone of the extension of Salisbury Square Headquarters should be laid by the Kabaka of Uganda, the boy King who has been brought up under C.M.S. auspices. His natural words touched all who heard them. He concluded, "I have very many Christian friends in my own country whose kindness to me has been very great." Uganda will always be remembered as a nation won from heathendom by the great Church Missionary Society.

The Putumayo Mission. We sympathise with the Evangelical Union of South America in having to report that the brave missionaries who went forth as pioneers to the Indians in the rubber district have returned home, after great hardships. They travelled many hundreds of miles by river banks that were supposed to have many Indian villages. Not a native was to be seen; all had fled to the depths of the forest. The Roman Catholic Mission only was allowed to enter the Arana territory. Our brethren are not discouraged. They have learned much, and have gained information which will be of inestimable value in making a fresh attempt to carry the Gospel to those who have suffered so terribly from the greed and lust of white men, falsely called Christians. The South American Missionary Society has set apart its heroic missionary, Mr. Barbrooke Grubb, to pioneer in another tributory district of the Amazon. We rejoice that at last Englishmen are realising their responsibility to the Neglected Continent, and are not satisfying their consciences with the reflection that the Church of Rome has done, and can alone do, all that is necessary there, and we must confine our help to other districts. In very truth Rome as a moral and spiritual force is a failure in South America. It would be a good thing if those who think in this fashion took the first opportunity of consulting any Britisher who has lived in South America.

The Neglected Coast. Many who pass through the Straits of Gibraltar and see Morocco, or who visit Algiers in search of sunshine and health, cannot fail to be struck with the need of missionary effort among the people and the little that has been done. There is a great future before North Africa, and seed sown now will bear rich fruit in the coming years. The ground is hard, the languages spoken are many, and the environment is not calculated to inspire hope. Yet God has done, and is doing, an excellent work there through the North African Mission. Its plans are well and carefully laid, its workers are self-denying and consecrated men and women who have profited by the experience of some thirty years' work. We well remember meeting some of them on a journey in the Mediterranean and were impressed by their desire to live the Gospel they preach. They had much to discourage, but were not cast down, and they preferred to dwell on the bright side than lament the failures. In Morocco, Algiers, Tunis and Tripoli, as well as in Northern Egypt, workers of this Mission carry the Gospel to Arabs, Italians, Spaniards, and Egyptians. The Mission is not as well known as it should be. Interest in the north coast of Africa is overshadowed by the claims of the interior and the other coasts. The north coast above all other districts calls for attention. Political changes give opportunities for Missions acquiring a status that will serve them in good stead when the countries become more settled.

Moslem India. It is hard for us to think that Great Britain has more Moslem subjects than any other four Powers put together. We rule 88 million Mohammedans, and, strange to say, the little state of Holland has 29 millions under its sway. Three-fourths of the Moslems in the Empire have their home in India, and their political influence is very great. Fancy pictures of Moslem virtues are attractive to the student who wishes to think that Christianity has nothing to teach the followers of the Prophet. Those who know the state of the Moslem world are aware that even from the point of view of morality and social comfort Mohammedans need Christ. Abuses have sapped the social system, and the condition of women is most deplorable. It is well known that the Moslem world is most intractable for the missionary. Nothing but faith will enable even the bravest to persevere in his work. Nevertheless, God has cheered the hearts of Indian missionaries by making Himself plain to the hearts of men and women as their Lord and Redeemer. The Christian ministry has many ex-Mohammedans in its ranks, and just as we believe that converted Jews will be the great evangelists of their race, so we are convinced that the great task before the Christian Church, among the followers of the Prophet, is to train men and women to evangelise those who are still in darkness.

Wesleyan Missionary Centenary. On Sunday, October 5th, the Wesleyan Church throughout the world celebrated the centenary of its Missionary Society. With the exception of the Lutheran Church, the followers of John Wesley are the most numerous body of Protestants, and their missionary work has been richly blessed by God. Their excellent missionary organ, the "Foreign Field" writes, "So shall we pass out of the old and through the gates of a new century of missionary service, pledged, by the Grace of God, to make it, in faith and zeal and courageous service, not less, but greater, than the past has been." In this spirit the future is being faced. Wesleyan Methodism has a great part to play in Christian unity. It is in one sense nearer to the Anglican Communion than other Nonconformist bodies are, and is a bridge between the Anglican and other Free Churches. It has been owned by God, and been permitted to wield a large and increasing influence at home and abroad. With its generous aspirations and heartiness it can break down barriers and bring about the growth of that unity which will enable us all to realise our oneness in Christ. May its new century of missionary enterprise be the time when all its members will realise that they are workers together with the whole body of those who serve the Lord Christ.

Missionary Work in its Relation to Social Problems.

By F. G. Cawston, M.B., B.C. (Cantab.).

THE view that the Christian Church is carrying on the missionary enterprise at the expense of its social work is a widespread but nevertheless erroneous one. Even if it were doing so, it might justify itself by the knowledge that to wait until every individual in the homeland is converted before seeking to evangelise the world is contrary to the teaching of the Scriptures. The Church at Antioch willingly separated Saul and Barnabas for the evangelisation of Asia Minor long before Antioch had become a Christian city. Gregory the Great sent out missionaries to Britain long before all the peoples who lived nearer Rome had professed Christianity. When Aiden visited Northumbria he must have passed and left behind him thousands to whom Christ was unknown. "It is for Christian missionaries," says Bishop Chevasse, "to press into every land where the way is open, and where the finger of God directs, and in so doing the Church is fulfilling its mission and working out in a very true sense its own salvation." Reasons cannot be given which shall approach to a justification of the course of the Christian Church in distributing its forces over the whole world—which is potentially its own empire—in such an extraordinarily uneven way, putting one minister in charge of 300 people, many of whom are Christians, and another, of no greater ability, in charge of 300,000, of whom all, or nearly all, are pagans.

It is a common experience that those Churches which are doing most for the social reform of their neighbourhood are just the ones that are most active in their support of foreign missions. It is the men who are keenest to go abroad as missionaries who prove themselves again and again the most zealous workers in the social work of the Church. The undergraduates at Cambridge University who were found to be most willing to help at the College Missions and were most useful there, were often those who were gleaned from the ranks of the Student Volunteer Missionary Union. A year or two back there were in residence at Cambridge as many as eighty men who had signed the declaration of that Union that it was their purpose, if God permitted, to become foreign missionaries. And it was one of their number, detained for private reasons from carrying that purpose into immediate effect, who, as an entirely honorary worker, organised the Cambridge Medical Mission in the East End of London amongst the most unpromising of Bermondsey's raw material; and in a wonderfully short time has to report: 4,000 free meals given to hungry persons in a year; club rooms for lads crowded every every night; carpentry and bootmaking classes formed; excellent football, cricket, gymnastic, swimming and cycling teams; a thriving company of the Boys' Brigade and a patrol of Boy Scouts; an overcrowded Bible class on Sunday afternoons; 100 lads in the gallery of the parish church on Sunday nights; a score of regular, sincere and converted communicants; a dozen lads gleaned from heathen homes who are members of the Home Preparation Union of the Church Missionary Society, which means thorough Bible study with examinations in preparation for foreign missionary work; and eight men who, as the result of what they have seen the Gospel accomplishing in the hearts and lives of the lads who attend this Mission, have given up their lives to do missionary work abroad; the Rev. Fred Morris already in the Belgian Congo.

The Rev. Harold Salmon, who is the honorary head of the settlement, and is supported by honorary medical officers and dentist, honorary legal adviser and lay missioner, was himself a hindered Student Volunteer. And it seems that the men who, from one cause or another, are

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are the most zealous in social reform at home, *i.e.*, men who have faced the question whether they have been called to foreign service and were ready to go, but in the purpose of God

were called to stay at home. It is interesting to note that the World's Student Christian Federation, whose influence is now felt in almost every university in the world, was formed as an outcome of the Student Volunteer Missionary Union of America, and that the evangelistic efforts of that Federation amongst university students has again and again been attended with a marked increase of missionary enthusiasm.

Every student of social reform knows of the excellent work of the late Dr. Barnardo—a man who was keen on becoming a medical missionary, but was prevented through deafness, though he never lessened his interest in foreign missionary work. The present Bishop of London has always been desperately in earnest over foreign missions, and more than once has thought of leaving the home work for the foreign, and few men have done more to alleviate human suffering than he. It is the view of a world's need that is going to inspire men with the necessary zeal for Christian service, and it is for them, not for us, to decide whether the circumstances in which God has placed them were meant by Him to keep them out of the foreign mission field.

There are few things that are calculated to inspire a man with

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more than social work in large cities. Candidates for the mission field are encouraged by their respective Societies to undertake such work amongst the poor of the cities in which they are preparing for foreign work, so that they may see the Gospel in action at their very door before going further afield. It is not found that the sense of the need around them in any way lessens their missionary zeal, it rather tends to increase it. Some of the best work in the slums of London, Edinburgh, Cambridge, and other towns in the homeland has been done by men who to-day are missionaries in China, India, and Africa. If the increasing number of students who are dedicating their lives to foreign missionary work are desirous of having that purpose intensified, they could not do better than engage for a while in the social reclamation of the masses, where they can come into living contact with the social problems of to-day.

It is indeed interesting, if not significant, to find two gentlemen who at one time were acting as general secretaries of the Young Men's Christian Association, striving to-day, under the auspices of the Sudan United Mission, to arrest the progress of Mohammedanism amongst the natives of Central Africa by winning those natives for Christ. And it supports the testimony which has come from leading missionaries in Syria, Japan, the Philippine Islands, China, India, Burma, Ceylon, the New Hebrides, Sumatra, Arabia, Baluchistan, and even Peru, that in their estimation "the most

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is to meet and overcome the Mohammedan advance in Africa. And this testimony concerns the unoccupied fields of Africa." It is this aspect of world problems that has taken some of the most earnest of social reformers to the strategic points of the mission field.

In considering this problem of the correlation of so-called "foreign missions" and "social reform" it is well to bear in mind the following points: First, those who are giving up their whole life to meet the need of our large cities by preaching and living Christ amongst the poorer classes are almost unanimous in their support of Christian missions in Africa to-day. Many of those who have been raised up from lives of sin and degradation in our large cities are speedily thrilled with the spirit of the missionary enterprise, and strive with much earnestness and self-sacrifice, as Livingstone did, to obtain sufficient education to offer themselves to a Missionary Society. Secondly, those of us who have experienced something of the power of Christ in our own lives, and have seen a little of the need of the natives in Africa, are convinced that Christ can meet that need; whilst others who have seen something of the influence of other religions, and are not prejudiced against Christian missions, are certain of the inadequacy of those religions to meet it. Thirdly, leading authorities on the missionary problems of to-day tell us that it is ridiculous at such a time as the present to speak of leaving the heathen alone in their unenlightened state; for, if Christian missions are not prosecuted in Central Africa with renewed intensity, there is every likelihood of the whole African continent being largely won for Mohammed. We must admit this, at any rate, that the support of the missionary enterprise by men who are tremendously concerned with social reform is very strong argument in favour of present-day missions in Africa.

Christian Science not Scriptural.

By Rev. A. J. Gordon (Boston).

WE have heard much of the effects of this practice, and the extraordinary interest which it has excited; and it has become clear that whatever results it may effect in healing the body, as affecting the heart, it has given grounds for the suspicion that it is a system of spiritual malpractice, leading its subjects away from the simple faith of the Gospel into a vague and transcendental misbelief. It is, then, as a theologian and a defender of the Gospel that I now write upon this question.

A desire to learn the true teaching of the system led us to look into the two volumes, "Science and Health," by Mrs. Mary B. C. Eddy, of this city, who is understood to be the originator of this movement and the principal expounder of its doctrines. While examining this work, I chanced to meet also the very interesting observations of Mr. G. P. Pember, of England, on "Modern Spiritualism and Theosophy." At once I was struck with the remarkable points of similarity between this so-called "Christian Science" and that "Theosophy" which has lately bewitched the people of India, both Brahmins and Christians.

Christian Science calls itself "the understanding of God," which is simply the translation of the Greek word "Theosophy."* One of the fundamental axioms of Theosophy is set forth in the following sentence: "There is no personal devil. That which is mystically called the devil is the negative and opposite of God. And whereas God is I am, or positive Being, the devil is not." Here is a danger signal which should at once warn one off from the system which displays it. Any "wisdom of God" which throws Satan into eclipse bears the clear imprimatur of the prince of darkness. For we believe that Satan is more eager to establish his nonenity than the most miscalled man ever was to establish his identity. Turning now to "Christian Science," we read the following deliverances: "To admit aught but the good intelligence lays the foundation of evil, and goes to support two powers, viz., God and devil, truth and error, and concludes that error is an intelligence, *when it is the absence of it . . . . A lie is all the Satan there is.*" (Vol. II., pp. 84-85.)

This sentence gives the key-note of the entire system. Evil is not; sin, sickness, and death are unreal; matter and the mortal body are nothing but a belief and illusion. Dispel the belief of sickness and cast out the illusion of matter, and you heal the disease. This, briefly stated, is the philosophy of "Christian Science."

We do not question that the practitioners of this science are in some way effecting some marked cures, nor do we charge them with practising any wilful imposture. But we believe that their science, so-called, is infecting souls with the subtle poison of Pantheism and Theosophy. The delusion is most insidious. The large use of the Bible, the strenuous demand for holiness and self-abnegation in the disciples, the results apparently effected in the ministry to the sick, these are very powerful considerations for attracting converts. And so scores of young ladies (the practitioners seem to be mostly women) are drawn into the system under the impression that they are getting some finer quality of Christianity, only in the end to be lured into fatal misbelief. And this, we predict, is not the final issue. Some things come to a logical end which do not have a very logical beginning.

If the body is only a phantom and the flesh only a shadow, it is logically certain that by and by some very practical sinners will take refuge under this system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom and the shadow of a shadow.

In proof of our charge of bad religious teaching against this system, let us give some illustrations from its principal text-book, "Science and Health." Its platform opens

* Those desiring a scholarly exposure of the insidious errors of "Theosophy" should send for MODERN THEOSOPHY TESTED, by Rev. W. St. Clair Tisdall, D.D., published by the World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C. Price 3½d. post free.

with the astounding declaration "that there is neither a personal deity, a personal devil, nor a personal man," a denial too great to grapple with in a brief paper like this. We only quote it and then call attention to the following contradictions of Scripture gathered from this book:—

Christian Science.	*Holy Scripture.*
There is no personal Devil. *Platform.* A lie is all the Satan there is.—Vol. II., 85.	Then saith Jesus unto HIM, Get THEE hence Satan. — Matthew iv. 10.
	Your adversary the Devil walketh about, seeking whom HE may devour.—2 Peter v. 7.
	The Lord rebuke THEE, O Satan.—Zechariah iii. 10.
	Satan HIMSELF is transformed into an angel of light.—2 Corinthians xi. 14.
Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer.—II., 189.	In whom we have redemption through His blood, even the forgiveness of sins.—Colossians i. 14.
Sin is not forgiven; we cannot escape its penalty.—II., 165.	If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John i. 9.
Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial.—II., 170.	In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.—Phil. iv. 6.
Asking God to pardon sin is a vain repetition such as the heathen use. Habitual goodness is praying without ceasing.—II., 173.	For Thy name's sake pardon mine iniquity.—David, Psalm xxv. 11.
	And forgive us our sins.—Luke xi. 4.
The belief that man has a separate life or soul from God is the error that Jesus came to destroy.—II., 90.	From everlasting to everlasting Thou art God.—Psalm cx. 2.
	The soul that sinneth it shall die.—Exodus xviii. 20.
Science decides matter or the mortal body to be nothing but a belief and an illusion.—II., 193.	Let not sin therefore reign in your mortal body.—Romans vi. 12.
	He shall also quicken your mortal bodies by His Spirit that dwelleth in you.—Romans viii. 11.
Man is co-eternal and co-existent with God, and they are inseparable in Divine science.—I., 173.	So God created man in His own image, in the image of God created He him.—Genesis i. 27.

Beyond these palpable contradictions of the Word of God, we must confess also the shock which it gives to our reverence to hear Jesus constantly spoken of as a metaphysician and demonstrator of Christian Science—"the most scientific Man that ever trod the globe"; to be told that the cause of His agony in the garden was that He was touched with "the utter error of a belief of life in matter"; that on the cross He was giving the world "an example and proof of divine science"; that His Christianity "destroyed sin, sickness, and death, because it was metaphysics and denied personal sense, bore the cross, and reached the right hand of a perfect principle."

If it be asked, How do these practitioners effect the cures ascribed to them? it is enough to give their own theory, that it is the result of mind acting on mind to dispel the illusion of sickness. If this be so, and there are those who can heal diseases by mind-cure, we know not who should object. Indeed, the principle of such treatment is beginning to be recognised as of great value by eminent physicians; and a writer of so high authority as Prof. Austin Flint has published an article in the *Medical News* on "Non-medicinal Therapeutics," declaring that the influence of mind on mind in curing disease is so important as to constitute a distinct branch of therapeutics. So, then, if there are mind healers, pure and simple, who are not entangled, and do not propose to entangle others, in the false doctrines of which we have given specimens above, we have no criticism to make on them.

But the ominous thing is, that every textbook we have examined on the subject brings the art into acknowledged connection with Pantheistic and Buddhistic principles. The mind which acts on mind is irreverently confounded with Eternal Mind; as, for example, in "Primitive Mind-cure," by W. F. Evans, a Christian Scientist, the author, after quoting one who declares that an *idea* directed upon

the seat of a supposed ailment causes a stream of nervous energy to flow toward the secreting organ, says, "This nervous energy I prefer to call the universal, divine life-principle in nature, the *akasa* of the Hindu metaphysics, an all-pervading, omnipresent, vital principle of life and motion, identical in its higher aspects with the Holy Spirit of the Gospels." This we call Pantheism of the most revolting type—a confounding of the third Person of the blessed Trinity with a secretion of the nerves. *In this book, too, is evolutionism of a very profane sort.* "As the Kabala expresses it, the mineral becomes a plant, the plant an animal, the animal a man, and man becomes divine. This is the divine Man, the Christ of Paul, at the same time a divine personage, and a universal humanised principle of life and light." After telling us that the Christ is "the universal spirit," the "all-pervading divine presence," it is declared that "owing to the unexampled spiritual evolution of the Man Jesus, His individual life became merged and blended into unity with the Only Begotten of the Father, the universal Christ." All this, and much more of the same quality, there is, which we would not quote except to warn Christians who are swallowing this book and others of the same family without suspicion. It is a sort of witch's caldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called "menta medicine."

Now, reading a work of lies like this, and seeing on almost every page its connection revealed with Theosophy, esoteric Buddhism, Kabalism, and Pantheism, and yet the roots of these doctrines so artlessly entwined with devout and reverent exposition of Scripture as to deceive the very elect; and then turning to the metaphysical healers who are going to their patients, some of them, at least, filled with the evil philosophy of this manual, and winning such reputed success as to have caused a rare stir in our country, what shall we say?

We say two things, viz., that there may be some psychic force here, mind-contagion or what not, which experts can show to account for the whole matter, or there may be something deeper. For us, we have the strongest conviction of the existence of a personal devil, not omnipotent, but endowed with an infernal ingenuity. It has been his steady policy either to parody Christianity by inventing spurious imitations, or to adulterate it with such heathen mixtures as to "turn the truth of God into a lie." The literature of Christian Science presents clearly enough such a pagan adulteration of the religion of Christ; and we greatly fear that "the prince of the power of the air" may be appropriating and re-enforcing whatever occult principle of healing there may be in this system, and using it to accredit his own gospel.

It will be hardly necessary, after what has been said, to distinguish "Christian Science" from the "prayer of faith," which is said in Scripture to "save the sick." No one who believes this promise or makes use of it has ever, so far as we know, considered that its fulfilment depends on the action of mind upon mind. All who credit "faith cures," as they are sometimes called, hold that they are the result of God's direct and supernatural action upon the body of the sufferer. "Christian Science" pointedly denies the efficacy of prayer for the recovery of the sick.

It says: "Asking God to heal the sick has no effect to gain the ear of love, beyond its ever presence. The only beneficial effect it has is mind acting on the body through a stronger faith to heal it; but this is one belief casting out another—a belief in a personal God casting out a belief in sickness, and not giving the understanding of the principal that heals" (*Science and Health*, II., 171).

James says: "Let them pray . . . . The prayer of faith shall save the sick, and the LORD shall raise him up" (James v. 14, 15).

Here the antagonism between two things that differ is so marked that we only need to call attention to it.

All this we have written from no love of controversy, and from no personal ill-will towards those whom we criticise, but for the warning of Christians, lest they be beguiled away from the simplicity that is in Christ. Let such as would abide in the Truth give heed to the clear denials of Scripture indicated in the quotations above set, in contrast with the Word of God; and then remember the warnings of St. Paul, to avoid "*the oppositions of science, falsely so called, which some professing have erred concerning the faith.*" And when this science talks about Jesus Christ's "*supposed life in matter*," let them remember that some in the days of St. John spoke precisely thus—"gnostics" or "scientists" they were called—and that of them the gentle apostle is supposed to have written when he said, "For many deceivers are entered into the world, *who confess not that Jesus Christ is come in the flesh.* This is a deceiver and an antichrist" (2 John 7). And finally, remembering the saying of Calvin, which accords with Scripture and the universal testimony of the early Church, that "Satan perverts the things which otherwise are truly works of God, and misemploys miracles to obscure the glory of God," let us watch soberly and pray without ceasing that we enter not into temptation.

Evangelicalism: the Secret of its Power.*

In a famous chapter of Gibbon's "Decline and Fall of the Roman Empire" he gives a number of explanations of the success of Christianity, but the secret eludes him. Similarly, secondary causes are sometimes assigned for the influence of Evangelicalism which leave the secret unrevealed. Let us address ourselves to the question.

I. Foremost, I set its honest reading of the facts of human nature. It faced the facts about the evil in men's hearts, facts easily obscured. It disinterred them, disentangled them, stated them with an almost relentless directness. I do not think it can be upheld that it misstated them.

Jesus said of men in general: "Ye, being evil, know how to give good gifts to your children." "Ye, being *evil*." Evil is a characteristic of your nature. Paul, who had lived according to the strictest rule of the purest moral code in the world, cried out, re-living his experience: "O, wretched man that I am, who shall deliver me from the body of this death?" Evangelicalism re-echoed Jesus and Paul.

This reading of man's nature is often questioned to-day. There are people living in apparently unwavering self-complacency who seem to think they are as good as they need be, quite good enough to meet God, if there be a God, without trembling. But that is not the utterance of the unsophisticated or of the experienced human heart. A group of little boys were playing at "church" one Sunday evening in a midland town. No adults were present. The children did it thoroughly. They sang and they read the Scriptures. One preached and another prayed. The mother bent at the door to hear the prayer, and all she heard was this: "O God, we are not good, we are not good." Significant! And then we turn to a great journalist, recently dead, a man of generous temper and thoughtful life. What was the descriptive phrase for men reputed to be often on his lips? "Tigers in trousers."

Again, we read the fiction of our day, fiction which, with rare exceptions, professes to tell us what life is like. What do we find? A story of evil, of evil rather than of good. So much so, that the realistic novel means the novel of tragedy, of immorality and dishonour and disaster. Just what Evangelicalism says and is blamed for saying, fiction says and prides itself for saying. Strange that men so often praise the religion which takes the shallow and complimentary view of human nature, while they reject the novel as untrue which refuses to portray the very facts of which Evangelicalism takes account.

Further, Evangelicalism and fiction agree in this respect. The evil depicted is oftentimes not outrageous, monstrous, and obscene. It is veiled evil, the ambushed and sequestered vileness of the person respectable in other people's eyes. All men, however, have their truthful moments, even when dealing casually with religion. When we drop our pretences, if the ploughshare of life goes deep, we know that the essential message of Evangelicalism concerning human nature is true. Therefore its Evangel has always found an answering echo in some hearts and in the least likely quarters.

But this is not to suggest that the Evangelical preacher has always enforced man's desperate need in a wise way. It is not easy to exaggerate the possibilities of evil within us, but it is very possible to deny the good which exists alongside the evil. At times Evangelicalism has been not merely inhuman, but, what is worse, untrue. It has denied "the light that lighteneth every man coming into the

* By permission. From EVANGELICALISM: HAS IT A FUTURE? By Rev. R. C. Gillie, M.A. (Cassell & Co., 1s. 6d. net.)

world." If that be universal light, it must be light within each soul, within each religion, however dim the lantern be.

Phrases used unwisely have deepened the impression of one-sidedness. The total "depravity" of human nature does not mean that man is wholly evil, though it seems to imply this. It means that every part of a man is infected by evil, that the moral tuberculosis affects imagination, affection, thought, and will. But it has sometimes been both enforced and opposed as if it meant that there was no goodness in unforgiven man—which is both absurd and unjust.

Our Lord, with His perfect impartiality, has made the final statement on this question. Let us go back to the saying: "Ye, being evil, know how to give good gifts to your children." You have some goodness, He says; you are moved to kindness. Nevertheless, the soil as a whole is characterised by weeds. "Ye are evil." Whenever Evangelicalism loses the sweet reasonableness of Jesus in its effort to possess His moral urgency, it at the same time loses power. But, substantially, its statement of man's desperate need is true. We modern men may not feel it acutely. We may sometimes feel unable to sing, "False and full of sin I am," but we do not deny it. Do we?

II. The second factor in the power of Evangelicanism is its *good news*, the completeness and splendour of its glad tidings. It is the Evangel indeed which it proclaims. It would not have dared so unsparing a diagnosis could it not offer so effectual a remedy, so splendid a recovery, a mighty reversal of the past, a vital renewal. Two great facts it proclaimed: Forgiveness and Re-birth; permission to forget the past with power to attempt the future.

Think of it. What the Gospel promises is complete forgiveness, instantaneous, ample, and abiding. Every sin pardoned, so that the man who has gone hag-ridden by memory can sleep as quietly as a little child. Every sin so entirely cancelled that the Holy God will welcome us as surely as He welcomes the angels who have never sinned one sin. The blackest crime so effectually covered that we can be as sure of acceptance as if we had lived a life as stainless as Jesus. That is the Gospel of Evangelicalism on the one side.

And on the other: a new life, a new start which is not a meaningless and tantalising call on our feeble powers, but a new start with new forces and a real renewal of youth, in freshness of outlook, in possession of energy, in possibility of achievement. A real re-making of life, following on a real reversal of the past, is the promise. It is the change from winter to spring, the breaking out of a fountain in a waterless land, the removal of the curse of barrenness, the presence of flowers and fruit and singing birds. All that is offered.

Only this Gospel exhausts the fulness of Old Testament promises—"As far as the East is from the West, so far hath He removed our transgressions from us"; "Thou hast cast all my sins behind Thy back"; "Thou wilt cast all their sins into the depths of the sea." This is the forgiveness which has the same colour and quality and immediacy and beauty as the forgiveness of Jesus when He said to the Magdalen, quietly yet authoritatively: "Thy faith hath saved thee; go in peace."

Now, men may doubt this Gospel. They may call it a beautiful dream or a merciful lie. They may think its promise a sheer impossibility, but I marvel that they can be blind to its splendour. If men do believe it, if sin-sick, hag-ridden souls can be got to believe it, it must be the most wonderful treasure of life. If men do not believe it, I can understand their wistfulness; nay, I can understand their fierce attempt to disprove it to others. But that they should contemn it, and say it matters not whether it be true or not, I repeat I marvel.

If some do contemn this Gospel, we must recognise that it has been partly because of the exaggerations of the people of the Gospel. It is impossible to exaggerate the completeness of the removal of the barriers between God and the soul. Whenever I am tempted to think that Evangelicalism exaggerates here, I go back to the parable of the Prodigal Son, and

remember the welcome from afar, the warm embrace, the kiss, the ring of honour, the festal garment, the feast of thanksgiving, the music and the dancing. Nothing is omitted that could add to the heartiness, the unconditionalness, the overflowing gladness of the reception. The child has come back to his father's heart—that is the explanation.

But when we come to speak of the results of that forgiveness as regards remission of present penalty, then it is easy to exaggerate. Forgiveness does *not* mean that what we call the Laws of Nature cease to act. Nature still takes its revenges. If a man has been a drunkard before his conversion, his constitution will suffer, completely forgiven though he be. If a woman has shattered her nerves through any form of indulgence before she entered the Christian life, there will almost certainly be something neurotic about her Christianity, though there be no cloud between her soul and God. Even in these physical respects the peace of heart and the health of mind which assurance of forgiveness brings will introduce blessed improvement. But life will not be as if the sin had never been. Only in God's attitude will it be as if the sin had never been. Though the prodigal son received a rapturous welcome, there is no hint that he was going to get his squandered fortune back. The father treated him as if he had never squandered the fortune, but in the words to the elder brother there is no hint that there is to be a second division of property.

In the same way it is possible to exaggerate the experience of regeneration. There is a *re-birth*, but it is strictly birth into new beginnings, not into new attainments. Habits have to be formed—spiritual and moral habits. These demand struggle and time. There is a new energy of will wherewith to form the habits. That is the miraculous reinforcement of the Spirit of God; but the habits themselves are not formed miraculously. Hence the need of moral education after conversion. Hence the disabilities of those who delay to turn to God. Evangelicalism, in its ardour to set forth the splendour of its message, has sometimes omitted to make clear these facts. Therefore, it has repeatedly suffered in reputation, which matters little, and in efficiency, which matters much.

But these are the spots in the sun. The supreme distinction of Christianity is that it is a religion of redemption. This differentiates it from all others which are either nature-religions or morality-religions, or a mingling of both. Christianity is the religion of redemption and of re-birth. It is Evangelicalism which makes this unmistakably clear. That is the reason why Evangelicalism has won its triumphs.

III. There is one other feature of Evangelical preaching which I must not slur. I mean, its tone of certainty concerning the Gospel, its power of conveying certainty. Many men believe the promises, but there is a mist on them. Many can read their initials in the book of life; they cannot read their whole name. Many, like the pilgrim of John Bunyan, have entered the wicked gate and set their feet in the pilgrim way, but they have not consciously lost their burden. Such are always under the shadow of Fear. The Evangelical Gospel teaches that St. John meant his words when he wrote: "These things have I written unto you, that ye may know that ye have eternal life." Assurance of salvation is set forth as the privilege, the possible privilege, of every believer.

Sometimes exaggeration crept in, and assurance was declared to be the hall-mark of salvation, a necessary proof. That is misleading, and has kept many loyal followers of Christ in the shadows from which this doctrine was meant to deliver them.

In this respect Evangelicalism was often more shallow and less tender than Puritanism—at least, as Puritanism is set forth in the "Pilgrim's Progress." Mr. Hale White, in his brilliant and illuminating monograph on John Bunyan, rightly points out that Mr. Fearing is the principal figure in the second part of the "Pilgrim's Progress," perhaps in the whole of it. It was Mr. Fearing who at the river was in a heavy case, for "now, now he should be drowned for ever, and so never see that Face with comfort he had come so many miles to see." But, as a matter of fact, says Bunyan, with that wonderful tenderness of his to the self-despising and anxious, which is just the reflection of the Divine tenderness, "the River was lower at this time than it had ever been in the memory of man, and so he went over at last not much above wetshod."

It may be that Evangelicalism has lacked this note, and has been too peremptory in its demand that assurance of salvation should be a test of living Christianity. Still there can be no question as to the service it has rendered to many in giving them the joy of salvation. The characteristic note of gladness, of blitheness, which belonged to the primitive disciples, has been found conspicuously in Evangelical Christians. Contrast their geniality with the austerity of the Puritans.

Precisely what I mean by this added gladness, this settled peacefulness, may be seen in the death of Dr. Samuel Johnson. Those who have read his "Life" will remember the remarkable conversation which took place six months before his death. It presents clearly to us the inadequacy of the religious ideas of his circle to give final assurance.

Dr. Johnson at supper surprised his friends by acknowledging with a look of horror that he was much oppressed by the fear of death. The amiable Dr. Adams suggested that God was infinitely good. Johnson brushed this pious generality aside and said, looking dismally: "I cannot be sure that I have fulfilled the conditions on which salvation is granted; I am afraid I may be one of those who shall be damned." *Dr. Adams:* "What do you mean by damned?" *Johnson* (passionately and loudly): "Sent to hell, sir, and punished everlastingly." *Dr. Adams:* "I don't believe that doctrine." And then they discuss what punishment means, and Johnson returns to the personal aspect of the subject by saying: "A man may have such a degree of hope as to keep him quiet. You see I am not quiet from the vehemence with which I talk; but I do not despair." With womanly directness, Mrs. Adams interposed; "You seem, sir, to forget the merits of our Redeemer." To which Dr. Johnson answered: "Madam, I do not forget the merits of my Redeemer, but my Redeemer has said that He will set some on His right hand and some on His left." He was in gloomy agitation, and said: "I'll have no more on't."

That is a faithful photograph of the time: the vague piety of Dr. Adams, varied with equally vague doubt of what was disturbing; the intuitive understanding of a woman, who, however, has no power of applying the truth she speaks; the insatiable curiosity of Boswell, and the honest manliness of Johnson, struggling to find sure foothold as he prepared to step into the Unseen. He did find foothold, and how? By laying hold of the truth which Evangelicalism was always pressing home.

This is the statement of his medical man, who, as Boswell himself says, will not be suspected of fanaticism: "For some time before his death all his fears were calmed and absorbed by the prevalence of his faith and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus as necessary beyond all good works whatever for the salvation of mankind." That was what gave peace to this great typical Englishman, this robust and fearless intellect—personal trust in the sacrifice of Jesus Christ.

What did so much for him did as much for many obscure and struggling souls. No wonder that Evangelicalism had power, when it could turn the shadow of death into the morning and free men from the haunting dread of many years.

Enough has been said to prove that the power of Evangelicalism was, and is, well deserved, if the Evangel be indeed true. It brought the person of our redeeming and delivering Lord from out the shadows. It dispelled the mists of vagueness which hung over some of the most precious promises of God. It gave joy like the joy of the first Christians who were conscious of escape from midnight darkness and hopeless labour. It gave to scholar and toiler alike peace and energy to overcome sin. If we accept the dictum of J. A. Froude, who is certainly not to be accused of orthodoxy—the bugbear of our day, as fanaticism was of Boswell's—if we accept the dictum of Froude that nine-tenths of the misery of the world springs from moral evil. Evangelicalism, by giving men victory over sin, did much to make England what we all long to see England become.

Evangelicalism is in the crucible to-day It has defects which must be burned away. But let no man mistake. If it is not to reappear more pure, more spacious, and more splendid, if it is to end, the heart of Christianity as we know it will cease to beat, and it is another and a far different Christianity that will come to be.

UNUM CORPUS SUMUS IN CHRISTO.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE

Annual Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1914,

SUNDAY, JANUARY 4th, to SATURDAY, JANUARY 10th, inclusive.

1.—Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to preach on the suggested texts for sermons on Sunday, January 4th, and to bring the Universal Week of Prayer before their Congregations.

*2.—Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C., England, for publication in "*EVANGELICAL CHRISTENDOM.*"*

To all who in every place call upon the Name of our Lord Jesus Christ.

BRETHREN BELOVED IN THE LORD,

We invite you once more in the Name which alone makes prayer acceptable to unite with fellow Christians throughout the world, during the first week of 1914 (January 4th to 10th inclusive) in Supplication, Intercession and Thanksgiving.

We further venture to ask you, as a preparation for this concert of Prayer, to seek the guidance of the Holy Spirit in considering the following brief questions:

1. During sixty-seven years God has honoured and blessed the World's Evangelical Alliance in helping His people to realise their Oneness in Him. Are we satisfied with the progress made, or is there not much more to be done in order that those who love and follow the Saviour may fully understand and manifest their unity in the bonds of one holy faith and love?

2. Is it not too often the case, that we meet thus, annually, and on other special occasions, in growing numbers, drawn by the golden chains of the One Faith of the One Lord, and then separate and forget the links that bind us to one another and to Him?

3. The call for Unity from the Mission Field becomes every year clearer and more insistent. The Christian Church can only be strong and efficient when presented as one in faith and love. Do we not therefore need to intercede for Divine guidance to enable the Churches in the presence of Heathendom to combine so as to lay rightly the foundations of the coming Kingdom of God?

4. Is this not also a time for us to regard our personal references to be less important than what our Lord approves, prays for, and commands? And shall we not therefore, so long as conscience is not wounded, or the truth of God impugned, discriminate between essentials and those non-essentials which may be a bar to Unity, and as never before come together for humble prayer and intercession?

Finally, may we invite you "to continue in prayer and to watch in the same with thanksgiving"? We do not suggest a second or third Week of Prayer, but when the set week is over, let us wait still upon the Lord in daily and hourly expectation for a full answer to these prayers which we have offered in accordance with the Divine will.

We remain,

Yours in the love of Christ,

(Signed by the British and Foreign representatives of the World's Evangelical Alliance, and by the many Missionary Societies and Bible Societies, &c., under whose co-operation the Programme is circulated.)

WORLD'S EVANGELICAL ALLIANCE.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 4th, to SATURDAY, JANUARY 10th, 1914.

SUNDAY, JANUARY 4th, 1914.—TEXTS FOR SERMONS OR ADDRESSES.

"That they all may be one."—John xvii. 21. *"Perfectly joined together."*—1 Corinthians i. 10.
"Ye shall receive power after that the Holy Ghost is come upon you."—Acts i. 8.
"Go ye into all the world, and preach the Gospel."—Mark xvi. 15.
"The Kingdoms of this world are become the Kingdoms of our Lord."—Revelation xi. 15.

MONDAY, JANUARY 5th, 1914.

THANKSGIVING AND HUMILIATION.

THANKSGIVING—That the Lord reigneth, and that "of His Kingdom there shall be no end."
That there is still set before us an open door for the Gospel.
That Christianity is increasingly acknowledged to be the greatest beneficent, moral, and spiritual religious power in the world.

HUMILIATION—On account of the prevalence of an un-Christian standard in the discussion of questions affecting the moral bases of Society.
On account of the continued failure of Christendom to provide adequate means and agents for the work of the Lord.
On account of the prevailing desecration of the Lord's Day.

SCRIPTURE READINGS.

2 Samuel vii. 18-29; Psalm xcvi.; 2 Timothy iii.; Revelation iii. 7-22.

TUESDAY, JANUARY 6th, 1914.

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

HUMILIATION—On account of our continued lack of unity and co-operation.

PRAYER—That as the Church is the "One Body" of Christ it may be one in spirit, and may be operative in the world as one.
That as our great bond of Unity is the one Lord, the Faith of Christ, as "once delivered to the saints," may be held in all its fulness.
That throughout the Churches there may be a return to the Bible, both the Old and the New Testaments, as "given by inspiration of God," and that the Holy Scriptures may be honoured and accepted.
That the pure Faith of the Gospel may drive away the errors and superstitions of the unreformed Churches.
That all Christians may recognise the obligation of consecrating themselves and their wealth to the service of God.

SCRIPTURE READINGS.

Ephesians i. 15-23; Ephesians iii. 10-21; 1 Corinthians ii. 1-5; Colossians i. 18-24; 2 John.

WEDNESDAY, JANUARY 7th, 1914.

NATIONS AND THEIR RULERS.

THANKS—Be to God for the continuance of the strenuous efforts to suppress the Opium traffic, and for the measure of success which is attending these efforts.
For the awakening of the Churches to the perils of immorality.

HUMILIATION—On account of the prevalence of international jealousies and suspicions.

PRAYER—For a righteous and lasting World Peace.
That all Kings, Presidents, Parliaments, and Legislators may reign and rule in subjection to the supreme will and rule of the King of Kings.
That un-Christian social conditions may be removed, and that we may learn to bear one another's burdens.
For all public servants, Soldiers, Sailors, Policemen, Postmen, Railwaymen, &c.

SCRIPTURE READINGS.

1 Timothy ii. 1-8; 1 Peter ii. 13-17; Psalm xxiv.; Psalm cxxxviii.

THURSDAY, JANUARY 8th, 1914.

MISSIONS.

PRAYER—For a due sense of Christian responsibility in the treatment of subject races.
For blessing on all Missionary agencies, Evangelistic, Medical, Educational and Industrial.
For a return to first works in Missionary enterprise, the preaching and teaching of the Gospel of the Lord Jesus Christ.
For a simpler faith in God's Redemption and Salvation, through the powet of the Holy Ghost, as this sinful world's great need and hope.
That the Churches in heathen lands may be kept faithful to the teaching of the Holy Scriptures.
For a large increase of Native agents, both for the Pastoral and Evangelistic work of Native Churches in heathen lands, and also as invaluable and indispensable colleagues and fellow-workers in the Mission work of the Western Churches.
That mass movements in India may be guided into right channels.
That the willingness of the Chinese people to hear the Gospel may be met by increased Missionary activity.
That the Moslem menace may be overcome by the power of the Holy Spirit.

SCRIPTURE READINGS.

Matthew xxviii. 18-20; Acts iv. 31-37; Galatians i. 6-11: Romans x. 11-15; 2 Thessalonians iii. 1-5.

FRIDAY, JANUARY 9th, 1914.

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG.

PRAISE—That there is a keener interest in Christian Missions among young people.

PRAYER—For Parents, that they may themselves know what is meant by "the nurture and admonition of the Lord," so that the training and bringing up of their children may be effective and fruitful in the Lord.
For increasing recognition of the obligation of daily Family Worship.
For all those engaged in practical Educational work.
That in Education, the fear of the Lord may be universally recognised to be the beginning of wisdom.
For all Sunday School Superintendents and Teachers, and agencies seeking the early converson of the young.
For Bible School and Bible Class Leaders, and for all who work for the spiritual and physical welfare of young men and young women.

SCRIPTURE READINGS.

Psalm ciii. 17: cxix. 9-11 and cxxx.; 2 Timothy iii. 15-17; Joshua i. 1-9 and xxiv. 15; Proverbs i. 7-9 and xv. 33.

SATURDAY, JANUARY 10th, 1914.

HOME MISSIONS AND THE JEWS.

SORROW—That the veil is still on the mind and conscience of the Jews.
That Christianity is still so little in possession of our great cities and centres of population and life.

PRAYER—For the Jews; that the veil may be removed from the Nation, and that they may see Jesus as the Christ.
That God may soon fulfil His promises to them, and abundantly bless all efforts for their conversion.
For more of the power of the Holy Ghost to accompany all special evangelistic and social work in the cities, towns, villages, and homes of Christendom.

SCRIPTURE READINGS.

Zechariah xii. 9-10; Romans xi. 1-15; Psalms ii. and lxvii. 2; Isaiah lx. 1-3.

N.B.—In addition to audible prayer, it is recommended that the daily Topics be made the subjects of ten minutes' guided and silent intercession at united meetings. It is also asked that the Topics may be utilised at Family Worship, and in private devotions.

THE UNIVERSAL WEEK OF PRAYER.

HINTS ON LOCAL ARRANGEMENTS.

1. The Week of Prayer is annually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

2. It has now been organised under the auspices of the World's Evangelical Alliance for sixty-seven years (since 1846), without a break. Even where a local branch of the Evangelical Alliance is non-existent it should be distinctly stated on all local announcements that the meetings are arranged in concert with the World's Evangelical Alliance.

3. It is important that *all* local Evangelical Clergy, Ministers, and Christian leaders should be communicated with regarding the arrangements, and receive advance copies of the universal Programme. Copies for this purpose can be obtained gratis and post free from the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C., England.

4. If possible, a local Hall should be secured for the daily meetings where Christians of *all* Churches can and will meet as in the spirit of the precept, "Ye are all one in Christ Jesus," without sacrifice of denominational convictions, but in the earnest desire and purpose to exhibit love and charity towards their neighbours and to share in united Intercession for the Church and the World.

5. Order sufficient copies of the small edition of the universal Programme so as to enable them to be freely distributed in, or at, local Churches on the Sunday preceding the Week of Prayer. By this means those attending the meetings come prepared intelligently to share in the daily topics for Intercession. Many also who might be unable to attend evening or other meetings thus have the privilege of joining in the universal concert of prayer in their own homes. All successful meetings depend largely upon wide publicity and thorough organisation. If you need advice or help, apply to the General Secretary at the above address.

6. The meetings (as a rule) should last one hour, commencing and ending punctually. If there is an address, it should be on the daily subjects and should be strictly limited to fifteen minutes. The largest possible amount of time should be spent *in prayer*, both silent and audible. Discourage long prayers, and encourage short, pointed petitions, following the universal topics. Let everything be hearty. Choose bright hymns. *Sursum corda.*

7. Thankofferings for local expenses are usually taken at the doors after each meeting (formal seat to seat collections, except in special circumstances, are apt to discourage attendances). The balance from these thankofferings or collections (after meeting local expenses) is forwarded to the London Headquarters towards the Home and Foreign work of the World's Evangelical Alliance. If this is distinctly stated at the meetings the offerings are usually willing and liberal.

Books worth Reading.

THE NEW TESTAMENT DOCUMENTS. By GEORGE MILLIGAN, D.D. (London: Macmillan. 10s. 6d. net.)

There was a need for a calm, well-informed exposition of the bearings of modern research and discovery on the New Testament. We have all heard much of new light drawn from the rubbish heaps of Egypt, and the papyri that have been found by the investigators in the dry sands of the climate that preserved their secrets for thousands of years. Who knows what papyrus really is, how it was prepared, and how it has managed to remain uninjured by the ravages of time? How many really understand how a roll made way for a book, and what "the Bible of the poor man" was like in the old time? What is even more important than knowledge of the material is the message contained in these old relics of the past. Dr. Milligan, with a charm of style, a wealth of knowledge, and a mastery over the material that he possesses, has given us in the Croall Lectures a handbook that answers innumerable questions, and puts the reader in a position to make up his mind on many problems that are discussed in the religious Press and in the books that issue from the publishing houses.

Let no one be deterred by the many Greek passages contained in the text and notes. The scholar will find them an added enjoyment, but the ordinary reader need not be stayed in his desire to understand their import. No one who has devoted his life to the study of New Testament literature will lay aside this book as an unnecessary work in his library, for it contains in the handiest form the mature reflections of a master mind on the subjects that have engaged his thought. The student has at hand the originals and the best translations of such documents as the Muratorium fragment and the famous critical discussion of Dionysius of Halicarnassus on the authorship of the Apocalypse, not to mention other famous passages from the treasures of the past. The ordinary Bible reader will be amazed when he reads what has been won from the papyri during the last thirty years, and he will see how our New Testament came into being, and what are the conclusions of the best modern scholarship on the subject. A few months ago we should have been led to give half-a-dozen books to an enquirer into the best guide to modern knowledge on the New Testament. Now we are content to refer to "The New Testament Documents" with full assurance that he who reads and possesses the volume has at hand an accurate, well-balanced statement of facts, and a strong confirmation of the trust he has placed in his New Testament as a true record of the life and teaching of our Saviour, and a collection of genuine works by men who were in the best position to know the facts they recorded. It is true that Dr. Milligan shares the view that Second Peter is not the work of the Apostle whose name it bears, but we recall the remark of another great New Testament scholar, that when he had made up his mind that St. Peter did not write that letter, he immediately began to think that he had reached a wrong conclusion.

We have not space to refer to the brief but comprehensive statement of the Synoptic problem or the vindication of the early date of the Fourth Gospel. As we read all Dr. Milligan has to say with his judicial fairness we thank God for the course of New Testament criticism that has overthrown the conclusions of the Tubingen school, and has made it plain that we are dealing with the writing of honest men who had the best materials at hand for their purpose. Here is his conclusion on the Synoptic Gospels: "Let me say that from whatever point of view we regard them, whether we think of their sameness in diversity, or their diversity in sameness, the general impression which these Gospels leave upon our minds is that of a harmonious whole, especially in so far as it relates to the Central Figure." He quotes Professor Burkitt when he says: "Morally, ethically, spiritually, they are all on the same plane. We cannot doubt that the common impression which they present of the way in which our Lord spoke, the style of His utterance, the manner of His discourses to rich and poor, to learned and unlearned, is based on true historical reminiscence." "The remarkable tendency of the ablest writers to see at the back of the Gospels, writings that were current within twenty years of our Lord's death is one of the most outstanding fruits of modern criticism."

The beautiful reproductions of manuscripts are in keeping with the excellency of the letterpress, and we can safely say that with this book in his library no Christian teacher or preacher will be without material for much illuminating comment that will add interest to his lessons or sermons. We trust that those who wish to make a suitable present to their ministers will give them this book. We are sure that the giver and receiver will benefit from the kindly thought. We are thankful the book has been written, and believe that it will do much to replace vague misgivings by

Books worth Reading continued on page 198.

Modern Theosophy Tested.

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THE

PROBLEM of UNITY

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Preface by The Lord Kinnaird.

"The Conference which this volume represents—the Sixty-third Annual Conference of the Evangelical Alliance—was held in the City of Dublin. Being present at the Conference, and sharing its testimony and deliberations, I gladly assent to the request that I will contribute a brief Preface and thus commend the volume to the widest possible attention.

"The interests of Christian Union and Co-operation have been assisted by various movements during the past century, but to the Evangelical Alliance is due the place of special honour for its long and successful labours for the reunion of Evangelical Christendom—labours the results of which are evident to-day at home and abroad.

"Despite progress which has been made in the cause of Reunion, displayed more recently by the great united gathering of the Missionary forces of Christendom, which took place in Edinburgh last June, there are still problems of Unity to be faced, although perhaps these are more manifest at home than on the foreign mission field. . . . .

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confident belief, and to send students back to the Word and testimony with quickened faith and reater love for the marvellously preserved records that speak the mind of God and nourish our souls. Greater praise than this we cannot accord to a volume that has warmed our own heart and strengthened our faith.

OLD PATHS IN PERILOUS TIMES. (London: Morgan & Scott. 6d. net.)

The times are perilous, and old paths in religion are the only safe paths. We see much that makes us anxious among those whose love to God is not questioned, and one of the gravest difficulties to be faced by Christ-lovers is to reconcile the yearning for Union with loyalty to fundamental Truth. Two cannot walk together unless they be agreed, and this booklet tells the story of Cambridge perplexities that have led to severing of an old link and the re-affirmation of the old position of the Cambridge Intercollegiate Christian Union. Young men are often generous and impulsive. They do not always see whither an unregulated impulse will lead them, and as we read the story told in this pamphlet with such candour and desire to be frank and fair, we think that mistakes have been made that had consequences little imagined. It is not for us to apportion blame. We rejoice to hear that the young men connected with the C.I.C.U. have strong faith and serve their Master whole-heartedly, and we are convinced that the future has greater blessings in store for them than they have realised in the past.

THE MODERN SOCIAL RELIGION. By HORACE HOLLEY. (London: Sidgwick & Jackson. 5s. net.)

We are asked to accept Bahaism as the religion that will put an end to our social ills and lead us to higher living and nobler thinking. Mr. Holley writes with enthusiasm. Much of what he says in broad generalities cannot fail to win our approval. We are conscious of much that is evil in our modern civilisation, and agree that human nature is much too complex and inclusive a substance to be independent either of religion or social science. We do not, however, believe that Bahaism will cure the ills we feel. A recent writer says: "The merciful nature of the new teaching which is so widely proclaimed is denied by a recent German writer, Richard Schäfer, who reports that Bahâ formally cursed the German Crown Prince, the father of the present Emperor, because when visiting Palestine in 1869 he did not duly honour the returned Lord and Christ in Bahâ's person. He also repeats a direction of one of the official Bahâis that a prophet who is the manifestation of the World-Reason must put out of the way one in whom he recognises an enemy of the religion and a danger to mankind, just as a physician must a blasted limb. His conclusion is that whereas the Bâb himself was a good man, much influenced by what he learned from Henry Martyn's Persian New Testament, Bahâ must be regarded as self-seeking impostor. The origin of the new sect is explained as due to the hunger of the soul of the Mohammedan people for the Gospel."

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